# THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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## POETRY.

For the Churchman.

### ADVENT.

The rose that shone, the garden's pride,
Upon her stalk has droop'd and died;
Gone are the virgin bells so pale
Or pensive lily of the vale;
But 'neath rude wintry skies, 'mid chilling snows,
In heavenly beauty blooms sweet Sharon's rose.

Oh, still where sorrows most abound
Some holy source of joy is found,
The darkest cloud a rainbow hides,
In saddest hearts bright hope abides;
When nature's charms no longer please the eye,
The soul rejoices, for her Lord draws nigh.

Upon the mountain tops appear
The steps of those who tidings bear,
And from the wilderness is heard
The cry, "prepare ye for the Lord;"
Shine, for thy light is come! Zion, arise!
On all thy thronging glories lift thine eyes!

Not in the terrors which of old
Around the mount of Sinai roll'd,
Not in the thunder and the flame
He comes to us, as then he came—
Nor dazzling bright, as when to priest alone
Between the cherubim his glory shone.

No! meek and lowly comes he now,
No diadem adorns his brow,
No angel legions round him wait,
He comes like one of poor estate.
Oh matchless love! the Son of God appears
For us a traveller in this vale of tears.

Immanuel comes, our Lord and King,
To beautify his temples bring
Sweet garlands wove with choicest care,
And verdant boughs in gladness bear;
Wreathe arch and column, from the lofty wall
Let branches wave in triumph over all.

From grateful hearts that round him throng
Pour out the tide of joyful song;
Oh, soon the angel choir will raise
Celestial anthems in his praise,
Then haste and hail him, from his high abode
To earth he comes: he comes! the Incarnate God!

Haste ye! arise! from slumber wake,
Ask grace the bonds of sin to break,
Lest when the final call shall sound
Ye by your Lord be sleeping found.
Now, Saviour, in thy love thou drawest near,
Oh, at the last great day, to us in love appear!

J. C.

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From the Journal of the General Convention of 1838.

## REPORT ON THE STATE OF THE CHURCH.

### FLORIDA.

The Diocese of Florida was organized by a meeting of clergy and lay delegates held in Tallahassee in the month of January last; and an act was unanimously passed by the Legislative Council of the territory then in session incorporating the diocese, extending the benefits of incorporation to all parishes which may hereafter be formed, and securing to the Church all property of every description which may at any time be given to it.

The number of clergymen in this diocese, at the Convention in January last, was six, and the number of parishes seven. There are three church edifices now erected, one at Pensacola, one at St. Augustine, and one at Tallahassee, and efforts are making for the erection of two more, at Key West and Apalachicola. The support given to the Church, and the attendance upon its services, are such as to justify the hope that an interest is awakened in her behalf; and when it is remembered that during the two years last past, Florida has been struggling under the pressure of an Indian war within her borders, and that difficulties ever must attend the erection of churches in a new country, we cannot but be grateful to Almighty God for the degree of success which has been already vouchsafed. Of the six parishes supplied with clergymen, three are now independent of aid from the General Missionary Society, namely, Pensacola, Tallahassee, and St. Augustine. They support their own rectors, and will soon be in a condition to aid in establishing other parishes in the diocese. The ministers at Key West and Apalachicola, are supported in part by the General Missionary Society. Since the Primary Convention in January, a parish has been formed at Marianna, and a vestry elected, who have authorized their agent to employ a clergyman for the parish at $1000 salary. Quincy has been adopted as a missionary station, by the Domestic Committee, and a subscription circulated in that place for a clergyman's salary, which amounts to $650. St. Joseph's also contains friends of the Church, and will be shortly recommended by the diocesan authority as a missionary station. All three of these places, it is believed, are encouraging places for missionary operations, and, it is earnestly desired by the friends of the Church in them, may be soon supplied with suitable pastors. Indeed, wherever we look in Florida, we find here and there scattered through the diocese, the seeds of the Church. Under God our future prospects are in our own power. There is material enough. If, as village after village springs up, we there hold out the cross; if we wait not for circumstances to develope us, but following the echo of the axe as it rings in the forest, carry the Bible and Prayer-book to the cabin of every settler, then may we indulge any hope that may be formed. At present the population of Florida is inclined to receive the worship and discipline of the Episcopal Church. How long this may be the case is known only to Almighty God. Though in its infancy, a prospect is presented, which affords ample encouragement to the continual exertions of its ministers, and the zealous co-operation of every member of the laity, and calls forth lively thanksgivings to Him who ruleth over the whole Church.

According to the incomplete reports made to the Primary Convention, the number of communicants belonging to the Church in this diocese may be estimated at about 100; baptisms during the previous year, 42; marriages, 26; funerals, 75.

### LOUISIANA.

The Church in Louisiana having been recently organized, little statistical information has been collected in reference to it. It contains three organized parishes, viz. two in the city of New Orleans, and one at St. Francisville. Christ Church, New Orleans, which had been for several years without the services of a stated rector, is now supplied, and is in a flourishing state, with about 150 communicants. St. Paul's Church, in the Upper Fauxbourg, is at present vacant, but with a prospect of being soon supplied. A rector has been recently appointed to Grace Church, St. Francisville, which is supposed to be in a prosperous condition.

### INDIANA.

Within the bounds of what is now the Diocese of Indiana, at the session of the last General Convention, there was but one organized parish, and only one officiating clergyman, the Rev. Mr. Hoyt, now of Crawfordsville, who went to Indianapolis in 1834.

Some years ago, the Rev. Mr. Shaw, afterwards removed from the ministry, organized a parish in Vincennes, and the Rev. Mr. Pfeiffer, also removed, organized a parish in Washington, both of which have been extinct for several years. Mr. Hoyt not succeeding in Indianapolis, removed to Crawfordsville, and organized a parish. Mr. Todd then settled for a time in Logansport. Soon afterwards the Rev. A. Lamar, from Virginia, removed to Madison, and became the missionary there, but afterwards removed to Evansville, and was succeeded in Madison by the Rev. Lloyd Windsor. In succession, parishes were formed at New Albany, Jeffersonville, La Fayette, Indianapolis, Richmond, Michigan City, Mishawaka, and Vincennes. There are now canonically resident and officiating in Indiana, nine clergymen, besides one or two not canonically resident, and twelve parishes.

Reports have been received from a few of the clergy, which show an encouraging state of temporal and spiritual prosperity, which, when compared with the state of things previous to the appointment of the missionary bishop, calls for warm and devoted acknowledgments to Almighty God, from whom cometh every good and perfect gift.

The missionary at Evansville reports 13 communicants; and states, that out of his congregation of 150 or 200 persons, not more than 10, besides his communicants, were baptized by our ministry. He has, within the two years of his mission at Evansville, baptized 10; solemnized 10 marriages, and attended 18 funerals. The Sunday school has 60 scholars; and $25 are to be sent to Domestic Missions. A lot has been secured for a church, costing $1000, and 600 of it secured.

The missionary at Richmond reports an increasing congregation: 11 communicants; and during the year of his missionary labors, sometimes interrupted by sickness, 9 baptisms, 7 marriages, and 6 funerals.

The Rev. Mr. Steele, of New Albany, says, we have secured the means of defraying two-thirds the cost of a church. During the past year there have been added to the Church, by baptism, 1 adult and 9 children; 4 have been confirmed, and 5 added to the communion, making the present number of communicants, 16; marriages, 4; burials, 4; collections for Domestic Missions, $20.

Rev. Mr. Britton, of Indianapolis, reports, within 13 months, a handsome gothic church nearly finished, and two-thirds its cost secured in the parish; baptisms—adults, 3, children, 15; confirmed, 21; added to the communion, 22; present number of communicants, 26; marriages, 4; and burials, 4. Here $50 has been sent to Domestic Missions. Mr. Stout, of Michigan, occasionally officiating at Mishawaka, and other places, has baptized at Mishawaka, 1 adult and 5 children.

Two incorporated institutions of learning, one with a building, have been offered to be placed in the hands of the Church, if we will supply the men; and a loud call has been made for a teacher for a contemplated academy.

Thus, by the blessing of God, we have gone on; and trusting in him, we hope that the appeal of our devoted missionary bishop, for men and means, will be heard. Now is the time to occupy Indiana. We are, it is true, twenty years behind the Methodists, and ten behind the Presbyterians; but yet, under God, through the devoted labors of our bishop, the Church has received an impulse which must send her onward, if in our infancy we are aided abroad in any degree proportioned to the willingness of God to bless.

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*An Inaugural Discourse preached in the Parish Church of Leeds, on the 16th day of April, 1837, being the third Sunday after Easter.* By the Rev. Walter Farquhar Hook, M. A., Vicar. Second edition. London: Rivingtons. 1838.

To declare unto you all the counsel of God. Acts xx. 27.

Averse though I am from any allusion to myself in the pulpit, yet I feel that in taking possession of this vast and important cure, and in addressing you for the first time from this pulpit, it may be fairly expected on your part, and cannot be improper on mine, to state to you plainly and frankly the principles upon which I propose to act, and the doctrines of truth which it will be my endeavor to promulgate.

Let me tell you then, in the first place, my brethren, that you see before you one to whom God has given a desire to do his duty in that station of life unto which by the providence and grace of his Saviour he has been called,—a fallible and sinful man, it is true, but one in whom, if the flesh be sometimes weak, the spirit is undoubtedly willing. But it is among fallible and sinful men that I, a fallible and sinful man am appointed to labor; let us remember this on both sides. May you, my brethren, judge without severity of my infirmities, and God Almighty grant that I may ever set an example of Christian charity in my feelings towards you.

When I have said that I am willing, desirous, anxious to do my duty, as these are not mere empty words, I have said much. In so extensive a field it is not possible that I can become personally acquainted with all of my parishioners—scarcely possible that this should be the case with respect even to all the members of my immediate congregation. But to the furtherance of every public work which I believe to be conducive to the welfare, whether temporal, intellectual, moral, or religious of the inhabitants of the parish, I shall rejoice to give my labor and my time; and, though deriving my authority to minister in sacred things from no human source, receiving my commission from Christ himself, in the exercise of that commission and authority I shall consider myself as your servant. And I entreat you to summon me whenever or wheresoever you think that my ministry is needed. As far as my physical strength will admit, I shall be ready to obey when summoned by any parishioner, be he rich or be he poor, be he high or be he low, to the bed of sickness or to the house of mourning. Whoever wants a friend with whom to take counsel or to pray, will find in me one ready to stand in such a relation to him; perhaps not always skilful to advise, but ever with a heart prepared to sympathise, whether in affliction or in joy, ever anxious, in season and out of season, to awaken the impenitent, to convert the ungodly, to warn the timid, to infuse hope into the dejected, to solace the dying. My poorer brethren, to you especially I would be a friend, ready to assist you in your temporal distresses in proportion to my means, and certainly most ready to administer to you those spiritual consolations needful to all, but especially to you.

I know not how better than this I can make out the course of pastoral duty I would prescribe to myself. Each day that I kneel down before the throne of grace, I will commend to the care of my heavenly Father the whole body of my parishioners, imploring him to direct me by his special providence to those abodes where I may be in his hands an instrument of good; and of you, my brethren, I ask not only that you send for me whenever you think my attendance can be of service, but also (this I do earnestly, fervently entreat of you,) that you remember me in your prayers, so that in my weakness God's strength may be manifest.

And now as to my doctrine. You see before you a firm, determined, consistent, uncompromising, devoted, but I hope not uncharitable son, servant, and minister of the honored Church of England. It is as a minister of the Church of England that I am placed here. I am not placed here to indulge in speculations of my own as to what *I* may think to be useful, or what *I* may think to be expedient—I am instituted under the bishop to administer "the discipline, the sacraments, and the doctrines of Christ as the Lord hath commanded, and as this Church and realm hath received the same." I am to labor for the salvation of souls and the edification of the Church, but *not* in ways and modes of my own devising, but according to the laws, the regulations, the spirit of the English Church. And immediately that I find that I cannot conscientiously adhere to those rules, and act in this spirit, I shall tender my resignation to the bishop, and feel myself bound, not only as a Christian, but as a man of honor, to retire from a situation the duties of which I cannot discharge. The Church is not infallible, but as we find her now in existence in this country I believe her not to be in error, and my conduct shall always be regulated by her authorized decisions. I shall do more than this,—I shall ponder on the spirit in which the reformation of the Church of England was conducted, and I shall thus endeavor to act, not coldly according to the letter of her rubrics, but according to the fulness of their spirit and meaning. Does the Church of England direct us for guidance in doubtful cases to the four first general councils,—does she in her canons enjoin "Let preachers above all things be careful that they never teach aught in a sermon to be religiously held and believed by the people except that which is agreeable to the doctrine of the Old and New Testament, and which the catholic fathers* and ancient bishops have collected from that doctrine?" I will endeavor to act upon this rule. So far as my intention is concerned, you shall never find me confounding doubtful conjectures with indubitable facts; you shall never find me splitting hairs or contesting about chimeras; you shall never hear from me those fanciful interpretations of prophecy which, like bubbles, break as soon as they are blown, and are like the last year's flies forgotten; but without being dangerously lax or impracticably rigid, I will lay before you the great duties of your profession as Christians, and carefully and prayerfully compare all the doctrines I advance with those which have universally been received in the primitive ages. What the Church asserts I will lay before *you*, assuming you to be Churchmen, and I will prove from Scripture that the assertions of the Church are scriptural. When this cannot be done, when the Church and the Scripture are at variance, I shall adhere to the Scripture and quit the Church. For most heartily do I subscribe to that grand Protestant doctrine, that "holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor can be procured thereby, is not required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation." Where Scripture is quite clear there all parties are agreed. But the question must often occur—(else whence comes Dissent? whence disputes in the Church itself?)—the question must often occur, what *is* proved thereby? The Trinitarian tells us that *his* doctrine is proved thereby; the Socinian says the same of *his*,—so it is with the Papist, the Independent, the Anabaptist, the Churchman. Now it is in these disputed questions that the Churchman refers, not to the opinion of this reformer or that—not to the conjecture of one doctor or another doctor—but where can it be ascertained, to the practices of those first churches which were instituted by the apostles themselves, and the universal practice of those early churches is taken into account as throwing light upon a litigated scripture; not, observe, as superseding Scripture, but as indicating, when two or more meanings may be attached to one and the self-same passage, which is *the* meaning, as enabling us to ascertain, not what the Scripture can be made to say by ingenious men, but what actually is the mind of the Spirit. For example, when texts are adduced to prove the doctrine of the Trinity, the Socinian has recourse to his lexicons, and says these texts may by possibility receive another interpretation. Our answer is, the meaning that *we* attach to those passages is precisely the meaning attached to them by the early Christians, who certainly held the doctrine of the Trinity, and therefore we conclude that the plain literal meaning in which *we* understand them, is exactly the sense in which they ought to be received. The Papist then advances with his doctrine of transubstantiation, and quoting the words of Christ's institution, claims the literal meaning as being on his side. We can silence him at once by showing that this doctrine of transubstantiation was not heard of till the ninth, nor authoritatively received till the thirteenth century. Here again then we have antiquity *assisting* us in our interpretation of Scripture, as is the case also with respect to the change of the Sabbath day, the rite of infant baptism, and other doctrines or practices of importance. But does the English Church speak slightingly of the Scriptures because she adopts this mode of interpretation when the meaning of a scripture is ambiguous; because she thus looks to the fathers as to lighthouses for guidance when the Sun of revelation happens not to be shining in its meridian brightness? No; in one of the homilies she appropriates the words of one of the ancients whom she delights to honor, and says, that "these books, the books of Scripture, ought to be much in our hands, in our eyes, in our ears, in our mouths, but most in our hearts. For the Scripture of God is heavenly meat for our souls, the hearing and keeping of it maketh us blessed, sanctifieth us, maketh us holy; it turneth our souls; it is a light lantern to our feet; it is a sure, steadfast, everlasting instrument of salvation; it giveth wisdom to the humble and lowly heart; it comforteth, maketh glad, cheereth, and cherisheth our conscience; it is a more excellent jewel or treasure than any gold or precious stone; it is more sweet than honey and the honeycomb; it is called the best part which Mary did choose, for it hath everlasting comfort." Believing all this, and more than this, if more *can* be said, of the blessings which result from a prayerful study of Scripture—having myself *experienced* the blessings which attend that sacred and pleasant exercise—believing that in the Bible you will find your wisest counsellor in the pride and gaiety of youthful spirits and the busy scenes of active life,—your support, your staff, and your stay in the infirmities of old age,—your sweetest solace, your dearest consolation, in the day of your sickness or your sorrow,—I will let no man surpass me in my zeal for the circulation of the sacred volume, though I may use for the medium of its circulation, in preference to any other institution, the Society for Promoting Christian Knowledge, that society which has been conducted by Churchmen for nearly a century and a half, and which, during nearly a century, was the only society established for the distribution of the Scriptures; just as for missionary purposes I give my support to the sister society, that for Propagating the Gospel in Foreign Parts, both being under the superintendence of our bishops, the chief pastors of our Church.

Thus taking my doctrine from the Scriptures, which I reverence and love, under guidance of the Church, to whose authority I am bound by the most solemn vows to defer, until I quit it, *I shall lay before you all the counsel of* God. I shall not select one or two doctrines, and representing these, because fundamental, as all-sufficient, overlook in carelessness or reject in rashness all the rest,—for if this kind of preaching would suffice, why should the Bible be so thick a book, or rather such a collection of books? No. Whatsoever God has thought fit to reveal, whether it relate to doctrine, to the conduct of individuals, or to the discipline of the Church; "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, or if there be any praise," to these things I shall as occasion offers call your thoughts. I shall never forget to remind you of the fallen, sinful, helpless, hopeless condition of our nature—of the remedy, the only remedy provided for our redemption in the atoning blood and sanctifying Spirit of Jehovah manifest in the flesh—of him, the Lord Jesus Christ, that name beside which there is none other given unto man whereby he can be saved,—of his spotless virtues, his unparalleled sufferings, his inconceivable agonies—of the propitiation effected by the cross,—of the pledge afforded by his resurrection—(that resurrection, the proof, the cause, and the model of our own)—that by divine justice this propitiation was accepted—of the Holy Ghost the Comforter, who came down from heaven on the day of Pentecost to confound and to convert the world, and who still abideth with the Church to cherish, actuate, and inform us with spiritual life and motion—of the awful mystery of the divine nature subsisting in three coequal, coeternal persons, the holy, blessed, and undivided Trinity—of the tremendous day when all men shall rise again with their bodies, and shall give an account of their own works, when they that have done good shall go into life everlasting, and they that have done evil into everlasting fire. Of these things, I shall, by God's blessing, constantly preach, so enforcing the necessity of good works as never to forget that they are to be based upon faith; so enforcing faith as never to forget that if it be a living faith, it must of necessity lead to holiness of life; so insisting upon holiness of life as always to remember that it must result from that newness of heart which can only be effected in our fallen nature, through the supernatural operation, the sanctifying influences of God, the blessed Spirit, upon the soul. "If any man," says St. Paul, "be in Christ, he is a new creature." It is by the Holy Ghost, and him only, that "the love of God can be shed abroad in our heart. Except a man be born again, he cannot enter into the kingdom of God. It is by the washing of regeneration and the renewing of the Holy Ghost that he must be saved." "Verily," says our blessed Saviour himself, in the sixth chapter of St. John, "except ye eat of the flesh of the Son of Man, and drink his blood, ye have no life in you."

Ever then, my brethren, will it be my duty to exhort you and remind *myself*, that we are to seek the renewal of our nature by the sanctification of the Holy Ghost—and this we must do by meditation and by prayer, and by reading of the Scriptures, and by hearing of the word, but above all and especially by the due and proper use of the sacraments; for, as the Church teaches, (instilling the doctrine into the minds of the very babes in Christ,) the sacraments are "outward and visible signs of an inward and spiritual grace, given unto us, ordained by Christ himself as a means whereby," by which, "we receive the same," i. e. the inward and spiritual grace, "and a pledge to assure us thereof," i. e. to assure us that we have received the inward grace when we have worthily received the sacraments. As the Church teaches so shall I, the minister of the Church, that "the inward and spiritual grace in the sacrament of baptism is a death unto sin, and a new birth unto righteousness, for being by nature born in sin, we are heresy," i. e. by baptism, "made the children of grace." And yet as the Church teaches so shall I, that "the infection of nature doth remain, yea in them that are regenerated," and that "after we have received the Holy Ghost we may depart from grace given, and fall into sin." As then the grace given in baptism may be unproductive like seed hid in uncultivated ground, so shall I never cease to exhort you to make your calling and election sure, by turning from dead works to serve the living God, by stirring up the grace that is in you, by living a life of repentance, by praying that God who forgiveth the sins of all them that are penitent, may create in you new and contrite hearts. I shall never cease to exhort you to sustain and support your spiritual life by frequent communion with God in the other sacrament, the sacrament of the Lord's supper. And while with the Church I shall contend against the Papist that "transubstantiation or the change of the substance of bread and wine in the supper of the Lord, cannot be proved by holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions," I shall ever tell you for your comfort, and show you from Scripture the truth of what the Church asserts, that in that sacrament "the body and blood of Christ," in some mysterious inexplicable manner, "are verily and indeed taken and received by the faithful to the strengthening and refreshing of their souls."

Nor shall I fear, moreover, to contend for what one would think common sense must suggest, that for the administration of these means of grace we ought to be able to produce the proof that we have commission and authority, not from man, but from Jesus Christ himself, the only source of spiritual authority and power; and therefore I shall take occasion, whenever it shall be needful, to show that by an unbroken succession traced step by step (through the same accredited records of historical fact by which the volume of inspiration is proved to have a divine origin,) from the apostles down to our present bishops, the bishops, priests, and deacons of the Church of England can satisfactorily *prove* to the inquirer *their* commission to act as the ambassadors of Christ and the stewards of the mysteries of God. And in asserting this, shall I give unnecessary offence to my Dissenting friends, and many such I hope to have? I say no. I, for my part, think better things of the candid, honest, conscientious Dissenter. By vindicating the doctrine and discipline of the Church of England, I do indeed by implication assert that he is in error. But does not he do the same by us? Does not he imply that we are in error when he secedes from our communion or refuses to conform to it? This he must do if he would justify his secession. And if he *does* think us in error, he will never find in me one who will censure him for explaining to his hearers the ground of his dissent. However erroneous I may consider those grounds, I shall ever contend that he is more than justified, he is *bound* to state them honestly and fairly to his people; only let things be done in charity, and gentleness, and courtesy. What I ask then for myself is no more than what I am fully prepared to concede. If the Dissenter tell his people why they ought to secede, thereby implying that the conformist is in error, let not the nonconformist blame us for telling our people why they ought to love the Church; why they owe allegiance to the Church, even though the censure of the seceders may seem to ensue. One of the great blessings of a full and free toleration is this—that we may now all of us contend fully and freely for the truth and the whole truth. As a lover of truth, then, I am a friend to toleration. When the law assumed that all men were Churchmen, and on that account compelled all men to attend the service of the Church, the charitably disposed would, of course, be ready to sacrifice many portions of truth to satisfy the scruples of weaker brethren. *Now* we are required to make *no* such sacrifices; we may now keep our eyes steadily fixed upon the truth, and if any man think that the truth is not with us, he suffers no hardship in withdrawing from us. And as a lover of peace as well as of truth, I thus openly, fairly, and honorably avow my principles. Depend upon it we promote peace, not by falsifying facts and by telling men that we *do* agree when we do *not* agree, for this only leads to endless disputes, but by stating clearly and firmly what our differences are, and by then agreeing to differ thereon. Those persons who thrust themselves into a promiscuous throng are liable to inconveniences and quarrels; but draw a line firmly and decidedly between disagreeing parties, and then over that line of demarkation opposite parties may cordially shake hands. With Dissenters, therefore, in religious matters, I may not act, but most readily will I number them among my private friends. Never in my almsgiving will I make any distinction of persons—in such cases Samaritan and Jew shall be both alike to me; most willingly will I meet them on neutral ground. I *will* say to them, and I will *not* take offence if they retort the saying upon me, that I think them in error; but every person who happens to oppose what we hold as the truth, is not of necessity a wilful opposer *of* truth as such. *Their* love of truth may be as great as ours. Our *principle*, therefore, will be the same, though the application of that principle may be different, and for our common principle we may love and respect while we may sometimes oppose each other. We must indeed, all of us, learn to forbear one another, and to forgive one another even as Christ our blessed Redeemer who died for our sins and rose again for our justification, hath forgiven us.

It only remains for me further to observe, that of all means of usefulness none is so likely to bring with it a permanent blessing as those which we adopt for the bringing up of youth in the nurture and admonition of the Lord. On this point I shall reserve what I have to say for the evening, only now expressing my satisfaction that the first request I shall make to you—and I hope, my brethren, you will not refuse a first request—is in behalf of the parochial Sunday schools, for which a collection is about to be made.

And now, my brethren, (I may not be permitted to say my friends,) I commend you to the mercies of God the Father of our Lord Jesus Christ. Some few weeks must elapse before I can take up my residence finally among you; but when I *do* come I hope it will be to minister among a united people, so far as the Church is concerned, and notwithstanding any minor points of difference, for which no man can be more willing than I am to make every charitable allowance; and if I have grace and strength to act on the principles I have now asserted, and to enforce the doctrines to which I have now alluded, I feel sure that the result will be, by the blessing of the great Head of the Church, our glorified Redeemer, to one and all,—triumphant faith, expansive charity, and increased holiness of life.

## COMMUNICATIONS.

For the Churchman.

### THOUGHTS ON THE CHURCH.—NO. II.

*Mr. Editor*,—A worldly-minded clergy is one of the greatest evils that can afflict a Church. It lowers the Church in public estimation and prepares the way for her certain downfall. And in what way would you go to work to create most speedily and most certainly a worldly-minded clergy? I will tell you. By allowing them incompetent salaries. Methinks I hear some person say, you are wrong; give them *large salaries* and you will soon corrupt them. So you will; and the result will be the same if you do not give them enough. In truth extremes are apt to meet—apt to produce the same results. A man with too much blood in his system will be seized with apoplexy; a man with too little blood will be in danger of the palsy, (at least so my doctor says)—diseases *ejusdem generis*. If you wish to know why, and how incompetent salaries create worldly-minded clergymen, read Bishop Otey's sermon before the Domestic and Foreign Missionary Society. A clergyman who has not salary sufficient, naturally endeavors to find ways and means of supplying the deficiency. He resorts to school-keeping or farming. Thus his mind is withdrawn from his professional duties and studies and attracted to other things. And here let me say a word on the business of teaching. It is generally considered as less incompatible with the clerical vocation than almost any other employment. But this I think a mistake, and I speak from experience; of all employments I look upon teaching as the worst for a *parochial* clergyman. It has the same tendency to render him worldly minded; but besides this, it injures his temper,—if he is at all irascible, it causes him often to sin in this respect. And what is equally injurious, it wastes his spirits and renders him unfit for study or for writing. What mental energy has he remaining who has been for six hours in a school-room, his mind during all that time in active, laborious exercise, and his patience severely tried? No; if I must resort to extra employments for support, let me have farming in preference to school-keeping. Farming improves the bodily health and "sana mens in sano corpori."

But to return from this digression. Incompetent salaries not only render the clergy worldly minded, and thereby seriously injure them, but the character of the Church very soon suffers. Much of the reverence and respect for sacred things, entertained by mankind at large, arise from the severance of the clergy from the world. The less the clergy have to do with the world, the more they are respected and the more is religion reverenced. Mankind have learned to draw a broad line of distinction (in their own minds) between the Church and the world. They feel the truth and force of our Saviour's declaration, "Ye cannot serve God and Mammon." When then the clergy mingle too much in worldly concerns they lower the character of the Church, and lessen the reverence which men would otherwise cherish for religion. And in the same degree, the spiritual interests of the members of the Church are injured. Unless they respect religion and its teachers, there is very little probability that they will attend to the interests of their own immortal souls.

Clericus Rusticus.

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For the Churchman.

### "EPISCOPAL POWERS."

*Mr. Editor*,—The ground which the Episcopal Recorder has taken on the above subject is, if that paper can be thus accused, *peculiarly* inconsistent. It suited its purpose, *before* the election to the Episcopate of Western New York, which has made glad the hearts of all true Churchmen, to manifest a marvellously great interest in that portion of the Church; albeit the said interest was not inconsistent with most unfounded accusations against its clergy.* In the show of this interest, it came out as the advocate of ultra-division of dioceses—making them indefinitely small, that the good influences of Episcopal supervision might be more effectually secured. And could this argument comport with other views which the Recorder has presented? With the confining of "Episcopal powers" to the mere duties which neither deacon nor presbyter can perform; and shutting the bishop out from the ordinary pastoral functions, except as his presbyters or deacons may license him? No, by no means. It is absurd to suppose it. When the Recorder thought it could obtain a favorable lodgment in the minds of the brethren in Western New York, it was mightily anxious that those brethren should have a God-fearing bishop, who should go in and out among them, their chief and devoted pastor, yes, and, the objections of "Presbyter Rusticus" notwithstanding, the *pastor of its pastors*. But when one of the best of our clergy is chosen to preside over that interesting portion of the Church, the Recorder is cooled down, and comes out against any other Episcopal interference than confirming such as the presbyter or deacon recommends, and at ordinations, consecration of churches, and perhaps the Recorder and its friend "Presbyter Rusticus" will admit, at institutions, as occasion may call for such services, (which, as the said "Presbyter" expresses it, in elegant and Christian phrase, he may perform "*in defiance of the rector*,") *preaching*, if so inclined.

I mentioned in my last that Presbyter Rusticus—and he repeats in his article the sentiments expressed by the Recorder—sets little value on the bearing on his subject of holy Scripture, ancient authors, and the Book of Common Prayer. Where does he go to fortify his opinions? To some act of Parliament or prescriptive usage, or vested right, growing out of the unfortunate erastianism which presents so many spots and wrinkles in the generally glorious Church of England; whereby he tells us the ridiculous distinction is made of giving the bishop a right only to the *chancels* and not to the *pulpits* of his diocese, and to the former solely for peculiar Episcopal acts. He refers too to the canons of our own young branch of the Primitive Catholic Church. But are these canons so false to the rightful character of a Christian Church as to be herein at variance with holy Scripture, and ancient authors, and its own solemn form of Episcopal consecration? No, God forbid that they should be! They leave intact the rights and duties of the Episcopacy as therein laid down and enforced; and only require that for certain purposes connected with administering confirmation, and the general oversight thereof, the bishops shall visit their churches at least once in three years.

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* The reader need scarcely be reminded that by *Catholic fathers* the Church alludes to the early writers of the Church universal. To speak of the *Roman* Catholics or Papists as *Catholics* is quite a modern error, the result of inadvertence or of ignorance.

* Reference is here made to certain articles of "J. A. C.," which are well known to have editorial authority. They contained serious charges against the clergy of Western New York, and in one case at least against respectable *individuals* of that body. In them also was virtually attributed to the brethren there the possibility of their electing a bishop of a character of which it is hoped no other heart, claiming to be Christian, would be willing to form the idea. I have heard that the Foreign Committee of our Board of Missions appropriate funds designed by the Church for the propagation of the Gospel, to the circulation at its stations of the Episcopal Recorder which has thus made itself the accuser of the brethren. Is this fact known to the good people who think that in contributing to the funds of that committee they are promoting the extension of the kingdom of peace and righteousness?

Therefore, Mr. Editor, Presbyter Rusticus and the Recorder, in their great zeal for canonical order and allegiance, need not fear to look to a higher source than the canons of the General Convention for a delineation of "Episcopal powers." Let me then earnestly beg of them, before they write charges to the bishops, and affect to enlighten the world on this subject, and persuade other denominations that our clergy are after all not allowed to be much more troubled with bishops than their own, to study carefully the epistles to Timothy and Titus, the second and third chapters of the Revelation, Wake's Apostolical Fathers, and Reeves' Apologies.*

Having carefully weighed what they here find of Episcopal powers, let them say if it is not hence evident, that according to the will of Christ, the bishop is the chief pastor in his diocese, whose is the chief prerogative to administer therein the sacraments, to preach therein the Gospel, and to perform therein all the solemn duties growing out of the pastoral relation; and that he sustains the first and chief, and his presbyters and deacons a secondary pastoral connexion with the people?

Having thus gone with the Church to holy Scripture and ancient authors, let them study the service for consecrating a bishop. Is not this, like all our services, in beautiful harmony with the teachings of inspiration as illustrated by primitive catholicism? Does it not teach that bishops are *the pastors of the Church*, whose duty it is *diligently to preach the word?* Does it not lay upon the bishop the solemn duty of *instructing the people committed to his charge*; of *teaching and exhorting with wholesome doctrine*; of banishing and driving away from the Church, *with all faithful diligence*, all erroneous and strange doctrine, and *openly* calling upon and encouraging others to the same? Does it not solemnly pray that he may have grace to *spread abroad* the Gospel, to give to God's family their portion in due season? Is he not specially enjoined to *feed the flock of* Christ? Is not prayer offered for him, that he, *preaching the word*, may be earnest to reprove, beseech, and rebuke, with all patience and doctrine?

Reader,—such views of the Episcopacy commend themselves to both the conviction of your understanding, and the concurrence of your pious sensibilities, as truly of God. It is humiliating to put in contrast what "Presbyter Rusticus" has written, and the *Episcopal* (*!!*) Recorder has given to the world. Hear them. "Does any canon say they (bishops) may go into a parish church at any and all times, and preach and baptize, &c.? No; and therefore they have not the right so to do. Does any canon say they may administer the holy communion, except at ordinations or consecrations? No; and therefore they may not do it without the consent of the minister of the parish." Who are right, think you? This Presbyter and the Recorder? Or your Church, and the ancient fathers, and the holy Scriptures?

Minister Christianus.

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For the Churchman.

### ON THE SUPPRESSION OF INFANT BAPTISM BY THE RELIGIOUS TRACT SOCIETY.

*Mr. Editor*,—The following communication, originally made to the London Christian Observer, deserves the attention of those clergymen and members of the Church, who in this country take part in the American Tract and Bible Societies. Finding it in the Christian Observer, and knowing that to be good authority with those to whom I refer, I beg you to republish it. Though it have some local allusions, yet the facts stated in regard to the *omission of the doctrine of infant baptism in the society's tracts*, and that of the substitution of "dipping" for "baptizing" by the Baptist translations and the difficulties growing out of this, are equally true in our American societies.

Z.

"In my remarks upon the publications of the Religious Tract Society, in your last number, I adverted to the compact by which the society binds itself to suppress all allusion to infant baptism; a confederation contrary to Scripture and godly simplicity, and productive of most mischievous results. One of those results is, that the Anabaptists, who used to be a small and almost powerless body, have gained a vantage ground of influence which they never before possessed, and from which they are assailing the general communion of the faithful of all ages, nations, and denominations, as 'a sect;' themselves being the body of Christ; their little, narrow, party boundaries, the walls and buttresses of the true Zion: their Shibboleth the voice of Scripture; and their few, scattered, and for the most part ill-instructed disciples, the genuine catholic Church. If any of your readers think that I have exaggerated their language, I need only refer them to Mr. Hinton's letter to Lord Bexley, in which that Baptist minister tells us, that if the Bible Society will not pay for translations of the New Testament in which baptism is rendered by some word equivalent to immersion, it is (with two notes of admiration) 'the institution of *a sect*—the Pædobaptist Society!!' All Christendom is 'a sect,' except the catholic communion of Anabaptists. The primitive Church; the Latin, Greek, and Armenian communions; Protestants and Papists; Episcopalians, Presbyterians, and Independents; the fathers, the reformers, the martyrs, the great body of the faithful in all ages, are 'the Pædobaptist sect;' and Mr. Hinton and his friends are 'the Church.' The ludicrous arrogance of the three tailors in Tooley-street, who addressed Parliament as 'We the people of England,' was tame compared with this ecclesiastical assumption. And yet Mr. Hinton has some ground for his argument: for why should not the Bible Society succumb to the Anabaptists as well as the Tract Society? The accredited weekly organ of the evangelical Dissenters, the Patriot, in its displeasure against the Christian Observer—which it represents as being worse than that obscene, blasphemous, and legally convicted scurrilous and libellous newspaper, the Satirist—defends the compact for the exclusion of the doctrine of infant baptism from the Tract Society's publications by Mr. Hinton's own argument: it is not a catholic doctrine; that is, it is sectarian. Mr. Hinton, who professes himself to be so zealous an admirer of Mr. O'Connell, and wishes so humbly to copy his bright example as an agitator—both having the same avowed end in view, the extinction of our national Church establishments—ought to be much obliged to his Pædobaptist Dissenting brethren of the Patriot for lending their powerful aid to promote anabaptism, while professing only to uphold the compact of the Tract Society.

"Mr. Hinton says, 'For the disagreeableness of the immersionist versions of the Scriptures to the Calcutta Pædobaptists, I know of no reason but one—it is denominational rivalry.' Now it is somewhat singular that the members of the Church of England—whose baptismal office expressly directs that the minister shall 'dip' the child in the water, if certified it may well endure it—should be actuated by sectarian rivalry, in determining that the Bible Society ought (as in the English version) to use the untranslated term 'baptize,' or some general word which does not determine the litigated question of the mode, when, if they had been influenced by 'denominational,' and not honest feelings, they would have coalesced with Mr. Hinton and his friends in demanding some phrase equivalent to 'dip.' But Mr. Hinton, it will have been observed, does not accuse his fellow Christians of being sectarian, merely because of the mode, but also because of the subjects; the Bible Society is 'the institution of a sect,' not only because of the alleged 'denominational rivalry' of not arbitrating on the question of 'immersion;' but because it is 'the *Pædobaptist* (infant baptizing) Society!!'

"I was glad to see that the Anabaptists (I cannot admit their claim to the title of Baptists, for that were to admit their assertion that no person in Christendom has ever been baptized, who was not baptized according to their views as an adult, and by immersion) have widely circulated Mr. Hinton's letter to Lord Bexley under the covers of the magazines: not only because that letter incidentally shows the impartial, consistent, non-sectarian character of the Bible Society, which so greatly displeases the Anabaptists; but because I trust it will open the eyes both of Pædobaptist Dissenters, and of those Churchmen who are members of the Tract Society, to the encroaching character of the sect to which Mr. Hinton belongs, and to the evil consequences of the compact so often alluded to. Mr. Hinton and his friends will not consent, in translating the Scriptures for the Bible Society, to use any word which does not convey their own view; and yet they expect that in the Tract Society all Christendom shall relinquish a most important doctrine of Christ's catholic Church, in order to have their co-operation. I doubt whether the doctrine of reciprocity of concession is ever lawful where the truth of God is concerned; but sure I am that it is not equitable that all the reciprocity should be on one side.

"Observing that another correspondent, in your last number, has happened to fall upon the same signature as myself, I will yield him the first place, and subscribe myself,

Didymus Secundus."

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For the Churchman.

*Mr. Editor*,—I have occasionally, within a few years, witnessed, and more frequently heard of, what appears to me to be an impropriety in the manner of performing the baptismal service. I mean the audible repeating by the people of the prayer which immediately follows the exhortation after the gospel.

I have been in the habit of hearing the baptismal offices for about forty years, but the existence of the custom referred to has been unknown to me until very recently. Perhaps it may be undue attachment to old ways; but I frankly confess that I regard the custom as not a sound one.

There are two pleas, if I understand right, put in for it.

The first is, that the above mentioned exhortation closes with these words, "Let us give thanks unto Him and say." Hence it is collected that the congregation must *audibly* repeat what they are exhorted to say.

That this is not a necessary inference appears from two similar passages. The first is in the last rubric before "the ministration of private baptism of children." It requires that "the minister, *with those who are present*, call upon God and *say* the Lord's Prayer, and *so many of the collects* in the form of public baptism as the exigence will suffer." Here is prescribed a discretionary use of collects or prayers in the office of public baptism, which are to be *said* by all present. Among these I take for granted is always used the prayer for consecrating the water. Will it be contended that the Church requires an audible union of the people with the minister in whatever prayers the latter may select? I trow not.

Therefore when the Church requires the people to say their prayers, she does not necessarily require that they be said audibly.

This is rendered more clearly evident from the next passage, to which I would refer. It is taken from "the churching of women."* The exhortation closes with these words, addressed to the woman, "You shall give thanks unto God and *say*." A rubric then immediately provides that "the *minister* shall say the following hymn;" of course implying that the *woman's* saying is altogether mental.

Another passage which I have heard quoted as indicating the people's audibly uniting with the minister in saying the above-mentioned prayer in the baptismal service, is the commencement of the immediately succeeding exhortation in the office for adults, "Ye *have heard* how the congregation hath prayed."

On this I have to observe, first, that it is evident to my mind, from this exhortation, compared with the immediately preceding prayer, that the Church refers herein not merely to that prayer, but also to that which had been previously offered, and therefore to one in which the people had not audibly joined.

The truth is, all our common prayers are the prayers of the congregation; and whoso is present at our worship, and hears the minister lead in its solemn forms, hears—not how the priest, in unknown tongue, performs the altar ritual, while the people offer their silent devotions from other forms put into their hands; nor how the minister exercises his talent at devotional composition, the people listening the while to know what prayers he says—but how *the congregation prays*. The expression by no means necessarily supposes their praying audibly.

I think I have now made it appear that the Church does not require the aforesaid prayer in the baptismal services to be repeated aloud by the people; and I can see no analogy in our services rendering it proper that they should. Indeed I think it is contrary to analogy. Besides the Lord's Prayer, the only acts in which the Church requires audible participation by the people are not *intercessional* prayers—in these the minister only is to pray aloud, and the people to respond to him—but besides acts of praise, a form of confession and prayer in which this mode is deemed proper by her for enlisting *in their own behalf*, as humbled and convinced sinners, a more than ordinarily solemn and intense devotion.

I therefore, Mr. Editor, venture the opinion that the practice to which I referred in the outset is not sustained either by the requisition or the sanction of the liturgy, and ought not to be sustained. In that prayer, as in our prayers generally, the congregation should pray by devout mental concurrence with the minister, and an audible responding of *Amen*.

Parvus.

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For the Churchman

### THE BISHOP OF WESTERN NEW YORK.

*Mr. Editor*,—The Christian spirit manifested by the Convention of Western New York, in the election of their diocesan, rendering it one of the most interesting incidents in the history of the Church, carries back the mind to the period when all the disciples were assembled with one accord, to make choice of an individual "to take part of that ministry and apostleship from which Judas by transgression fell;" and we of Pennsylvania could unite with greater cordiality in the ascription of praise which burst from the lips of the excellent and indefatigable Bishop Onderdonk, were it not mingled with a painful sense of the privation which it has brought upon our own diocese. Dr. Delancey commenced his ministry here as an assistant to Bishop White, in the parochial charge of the then united parishes of Christ Church, St. Peter's, and St. James'; he was afterwards elected provost of the University of Pennsylvania; and subsequently called to the rectorship of St. Peter's Church, in this city. In every station which he has filled during his long residence among us, he has gained the respect and love of all who knew him, and his departure will awaken feelings of deep and lasting regret. With a disposition so happily tempered or severely regulated as to be free from every extreme, undeviating in principle, mild, urbane, and dignified in his deportment, he has maintained throughout the character of a Christian gentleman. As a scholar, he ranks deservedly high, and contributed greatly to the present elevation of the collegiate department of the university; but it is in the capacity of a parish clergyman that he has ever been held in the highest estimation. We would not willingly offend against the modesty which throws a charm over all, and heightens while it veils his other virtues, and must therefore be silent on this subject; but as a preacher, he has been for many years before the public, and we may without impropriety refer to his style as a model of pulpit oratory. Lucid in arrangement, chaste in composition, and pure in expression, his sermons have always been considered as making a near approach to perfection. Without any of the tinsel and redundancy of language, so commonly mistaken for eloquence by persons of weak understanding, they derive their interest from the importance of their theme; and not more from the qualities above mentioned, than from the fervent piety by which they are pervaded, and the impressiveness of their delivery, will ever be heard with pleasure and instruction by those who have hearts to feel and minds to be improved. Few ministers are more full in the exhibition, or more earnest in the inculcation of divine truth, and illustrated as his precepts are, by a life which scarcely affords a mark for the shafts of calumny, few have been more successful in their ministry. He goes from a diocese with which he has long been connected, and to the prosperity of which he has largely contributed, followed by the good wishes of thousands, who hardly find in the more extended sphere of usefulness to which he has been called, a sufficient consideration to reconcile them to the loss which they have sustained.

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*Philadelphia, November*, 1838.

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For the Churchman.

*Mr. Editor*,—The design of establishing an *Episcopal* mission in Constantinople, it seems, from the following extract from the October number of the British Critic, in the review of "Palmer's Treatise of the Church of Christ," originated with some individuals in England, and has been adopted by our Church, as such; if it be indeed so, *that she is accountable as a Church for the acts of her "Foreign Missionary Committee."* Speaking of the relative situation of the three great branches of the Christian Church,—the Roman, the Greek, and the Anglo-Catholic; of the latter this writer says,—"However, she has *hitherto* most honorably refrained from imitation of the Roman body, in disowning her sister Churches and identifying her communion with Catholicism. She has accepted their orders and *respected their territory*; though, by the way, it is remarkable that *at this very moment* a grasping and domineering spirit is at work among us, *in some directions*, very unlike that which we have hitherto cherished—a spirit which would imitate one of the worst pictures of the Papacy in past centuries, and tends to interfere with Rome in France and *with Constantinople in the Archipelago*; which seems bent, after the precedent of Hildebrand, in reducing the whole of Christendom to the model of the Reformed Prayer-book and the Thirty-nine Articles."

F. M.

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For the Churchman.

### EMBER DAYS.

*Mr. Editor*,—I was pleased to see in your last a brief notice of the Ember days. It is matter of regret that these days should not be religiously observed by all the members of the Church; for though ordinations are not now in the American Church held at stated seasons, yet the other design of the Ember days and that from which they take their name may always be answered by their observance. What can be more significant and appropriate than the setting apart of a solemn fast, at the commencement of the several seasons of the year, for the dedication of our time to our Maker? We do this at the commencement of every day and every week; why not do the same with particular solemnity at the commencement of every season? The change in the calendar from the old to the new style has made these days which were originally fixed at the beginning of the season fall later apparently than they did at first. This, however, is unimportant compared to the uniformity which is secured by the present arrangement.

These days of course are to be marked by the same abstemiousness of diet as distinguishes the Lent fast. As to the rest, without any wish to prescribe for others, I would merely suggest that the following or some similar prayers be added to the devotions of the closet or the family. The former is adapted to the occasion from a prayer in Bishop Blomfield's Manual; the latter has the recommendation of having been compiled by Bishop Hobart from the devotional writings of Bishop Wilson. These or others to the same effect would secure both the objects of the Ember days.

N. M.

Almighty God, who art the Lord of life and death, who appointest to every man his portion of days, to be spent in doing the work of his Christian calling; we bless and praise thy holy name, and acknowledge thy goodness in having brought us safe to another season of the year.

O Lord, when thou art angry, all our days are gone; we bring our years to an end, as it were a tale that is told. How great is thy mercy, that notwithstanding our neglect and abuse of the opportunities and seasons which have been granted to us, thou hast yet spared us for a time, and hast given us a further space for repentance!

Make us truly sensible of thy mercy, most merciful God; and give us grace to consider that another season of our uncertain life is passed away; and that we are so much nearer to judgment. Let us, in good earnest, set about the work of preparation for death, that when the Lord cometh, he may find us so doing.

If it please thee to spare us yet another season, make us diligent and careful to redeem our time, and to spend it in thy service; that at the end of it, and at the great day of account, we may not be found to have wasted or misused a precious talent.

O Lord, it is with thee to dispose our hearts to thy service, as it is to lengthen our days; be pleased to make us wise unto salvation; that we may consider, while it is yet day, the things that belong unto our peace; and that we may by the help of thy Holy Spirit, pass this, and all the seasons we have yet to live, in the comfortable hope of a blessed eternity, for the sake of Jesus Christ our Lord and Saviour. *Amen.*

O gracious Lord, look down in mercy upon thy Church which thou hast purchased with thy most precious blood. Save it from *heresy* and *schism*. Provide it with faithful laborers, such as shall have a true compassion for the souls committed to their care, and a knowledge and zeal answerable to the account they are to give. Govern especially, the minds of thy servants, the bishops of thy Church, that they may be "faithful in ordaining others," and never through fear, favor, interest, or negligence, promote any person to the sacred charge of Christ's flock. "May they be so merciful as not to be too remiss, and so minister discipline, that they forget not mercy." And may all presbyters and deacons be mindful of their solemn vows, "reverently to obey those who have the charge and government over them;" that so order, unity, and peace, reigning in thy Church, it may finally become a joy and praise throughout the earth. Direct all those who are designed to serve at thy altar. Bless them in their persons, their studies, their intentions. Almighty God, sanctify the persons and labors of the ministers of thy Church, that they may be respected by their people, and for thy authority in them be heard and obeyed. Thus faithfully fulfilling the course, when the chief Shepherd shall appear, may they all receive the never fading crown of glory, and be admitted into everlasting joy, through Jesus Christ our Lord, who, with thee and the Holy Ghost, liveth and reigneth, one God, one world without end. *Amen.*

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# THE CHURCHMAN.

SATURDAY, DECEMBER 22, 1838.

Bishop Hobart.—The following beautiful tribute to the memory of Bishop Hobart, formed the conclusion of the Rev. Dr. Lyell's discourse before the late Convention at Utica. We esteem it a favor that we are permitted by the politeness of the author to insert in our columns an extract from a discourse which, from the general approbation with which it was received, we had hoped would ere this have been given entire to the public.

"May I ask your indulgence a moment longer? It has pleased God in his mysterious providence so to order it, that I should survive all my coevals in the ministry, in *this Church*. Small indeed was the band of brothers, but *fondly* and *firmly* united, that composed the Convention of this diocese *in* 1804. When I settled in the parish which I still hold, it was then indeed, numerically speaking, a day of small things with our beloved Church. But oh, how altered! How, since that period, have the 'wilderness and solitary places been gladdened, and the desert been made to rejoice and blossom as the rose.'

"With what success has the great Head of the Church prospered the work and blessed the labors of his servants! How emphatically does the Convention, the particular business on which we have met, ask, 'What hath God wrought?' Triumphantly ask, 'Who hath despised the day of small things?' The prosperity of the Church in this diocese speaks more eloquently in favor of the zeal and ability, perseverance and *prayerful reliance* upon the *mighty power of the* Holy Ghost, of those under whose supervision and labors she has received such accessions, than any thing I can say. It speaks moreover the language of encouragement to you, my brethren, to *walk* by the *same rule*—to *mind the same things*. Yes, the prosperity of the Church in this diocese within the last twenty years says to every individual in the ministry, be not weary in well-doing. Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. Gird up the loins of your mind, be sober and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ. Let none be discouraged—let no man's heart fail him, no matter how humble his endowments and qualifications, because 'it is not by might, nor by power—but by my spirit, saith the Lord.' 'Paul may plant, and Apollos water, but neither is he that planteth any thing, nor he that watereth, but God that giveth the increase.' 'Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.'

"Again and again, since my connection with this diocese, by the removal of one and another of her able, disinterested and faithful ministers, has the Church sustained a loss, the magnitude of which she has deeply felt. But by the removal of *one* in particular, who at this moment I doubt not is in *all* our thoughts, she *felt* and *wept*, and *deeply mourned* a loss which *seemed to all irreparable!*

"Ah, we thought, where shall we find a successor—one who will naturally care for our state? Who, *instant in season* and out of *season*, will be *willing* and *ready* to impart to us, not only the Gospel, but *his own soul*, because we are dear unto him?

"We may hear, we said to ourselves, the same blessed truths from other lips, supported by illustrations and arguments equally clear and cogent. The same duties inculcated by similar motives, and enforced and recommended by an affection equally elevated, pure, and tender. But where shall we find *one* possessed, as he was, of that knowledge which 'embraced a compass wide and large of men and things?' *One* of equal wisdom and weight of character, to silence the cavils of prejudice and passion, and to convert even foes into friends? *One*, who for apostolic truth and *order*, for the promotion of religion and piety, and the building up of the Church in her most holy faith, will prove equally zealous and self-sacrificing in his labors of love? Where look for *one* who with a sympathy as lively will soothe the heart of sorrow, and wipe away the mourner's tear? How find a successor who, like him—'though first in counsel skilled—assumed *never* the lordly look, or proud dictator's chair? *One* who, in the councils of the Church, if *he* were *present*—it seemed *that all were there!* and who, if *he* were missing—*none could fill his place!* Pardon me, brethren. My heart is full, and well it may be; for none better knew his worth, none knew him longer, none more tenderly deplored his loss!"

### COVENANTS OF GOD WITH MEN.

"I proceed to observe that God has, time after time, transacted *covenants* with men. There was a *covenant of life* made with man in paradise, in his state of innocency; which commonly goes under the name of the *first covenant* or *old covenant*, and which continued for a very short space. To that immediately succeeded the *second covenant* or *new covenant*, called also the *covenant of grace*, and made with lapsed man in and through Christ Jesus. It commenced from old time in the world's infancy, as St. Paul testifies,* though not clearly revealed nor fully executed till the days of the Gospel, but *considered* as executed from the beginning, so far forth as to be available for the remission of sin in all ages, to men fitly qualified according to the terms of it. Besides these two eminent and general covenants, God entered into other *inferior* or more *special* covenants, (together with *renewals* also of this,) as with Noah, with Abraham, with Isaac, with Moses, with Aaron, and with Phinehas, and their families after them. The *legal covenant* or *Sinai covenant*, was made between God and the Israelites, by the hand of Moses. * * * * * * * * *
But besides these there were also standing forms of covenanting between God and particular persons. Such were *sacrifices* in general, and such also were the *sacraments* of the old *law*, and more especially *circumcision* and the *passover*, to which respectively the Christian *sacraments* succeeded."

*Dr. Waterland*, vol. vii. pp. 313–315.

### NO MERCIES BUT COVENANTED MERCIES.

"We learn from St. Paul that Christ did not die *in vain*; and that no law but the gospel law, the covenant in Christ's blood, could give life to a sinful world. This is the *use*, the inestimable use of it, that mankind are *saved* by it, that no flesh could be saved without it."

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"If it be pretended that the death of Christ, and the covenant therein founded, could not be necessary for all mankind, since it has not been *published* to all mankind, the consequence is not just; because those that know nothing of it may yet partake of the benefits of it. It is certain that all mankind are gainers by it, as being thereby entitled to a resurrection, 'For as in Adam all die, even so in Christ all shall be made alive.' But many may turn this blessing into a curse. I say then, that it was necessary the thing should be done, though not so necessary that all should know it. God can make allowances for *invincible* ignorance where he pleases, and can extend the merit and virtue of the gospel covenant to those who have never heard of it. But it was absolutely necessary there should be such a covenant, otherwise no flesh could be saved; and it is absolutely necessary for every one that knows of it to accept of it, and close in with it; otherwise he forfeits the blessing and privileges of it."

*Dr. Waterland*, vol. v. pp. 546–547.

Dr. Hook.—The kindness of a friend has enabled us to place on our first page another sermon of this distinguished divine, which, like that recently published, will commend itself to all who love to see the genuine principles of the Church advocated with ability, honesty, and candor.

*The American Mechanic.* By Charles Quill. Philadelphia: Henry Perkins. Boston: Perkins & Marvin. 1838.

"This little book," so begins the preface, "is offered to that particular class of men whose name it bears. It does not seek to teach the mechanic that which belongs to his particular trade, but to communicate hints which may be profitable to every trade. It is not a tedious treatise, but a collection of short essays, any one of which may be read in five minutes. The reader must here look not so much for laborious instruction, as for excitement and recreation; and the author will think his reward great if this volume find its way into the shop and the manufactory, or be read aloud from the workman's bench."

We know nothing more of this book or its author than we have learned from a brief and cursory inspection of its pages. It is impossible, however, to give it even this superficial examination without forming a high opinion of its merit. Every page that we have read bears the impress of a superior mind. The book is totally free from quackery. Its sentiments are good, and its style manly, versatile, and full of vivacity. We predict for the book an extensive popularity, and are happy to express the belief that it will be no less useful than popular.

*Commentaries on the Lord's Prayer.* Altered from the London edition, and prepared for publication by the Rev. J. H. Morton. Philadelphia: Hooker & Clarkson; Haswell, Harrington & Haswell. 1838. 12mo.

This is a book designed for children, and well adapted to their capacities. We would earnestly second the excellent intentions of the American editor by recommending the book to parents as well calculated to aid them in unfolding to the minds of their children the import of the several petitions of the inspired model of prayer, and thus assisting them to pray with the understanding and the heart. It is no small recommendation of the book that it is printed with large type.

*Gems from the Mount, being original pictorial illustrations of the Lord's prayer; designed for the Christian centre table.* By the Rev. C. Shimeall, rector of the Church of the Messiah, New York. New York: Published by Sherman & Trevett, at the Protestant Episcopal Press. 1839.

This is a beautiful explanation of the Lord's prayer, every petition of which is illustrated by an appropriate engraving, accompanied with explanations of a didactic and devotional nature. The design is ingenious and original; the engravings well conceived; the expositions are excellent, abounding in just thought and scriptural expression; and the whole is highly creditable to the author, evincing taste and piety, under the guidance of sound learning and judgment. We sincerely hope that the members of our Church in the selection of holyday presents will show this volume the favor which it well deserves.

Early and Professional Years of Bishop Hobart.—The following extracts are from the Rev. Dr. Hook's preface to his recent republication in England of the "Early and Professional Years of Bishop Hobart." The work issues from the press of the Talboys, Oxford, and is in their usual style of beauty. The circumstance, however, which gives it peculiar interest with the American Churchman is, that the *whole profits* of the work are devoted to the increase of the library of our General Theological Seminary. With what sentiments this free will offering is made may be judged of from the following extracts: the sentiments they express are certainly responded to on this side the Atlantic, and undoubtedly are among those growing bonds of peace and Christian brotherhood by which, under a gracious Providence, wars are to be made "to cease through all the earth":—

"The present volume consists of two small works, originally published in America by the Rev. Dr. McVickar, the one entitled, 'The Early Years,' the other 'The Professional Life' of the Right Rev. Father in God, Henry Hobart, D. D., late bishop of New York.

"They were sent to the editor by his Rev. friend, Dr. McVickar, with a request that he would exert himself to obtain subscriptions for the establishment of a library to be attached to the Theological Seminary at New York,—an institution in the welfare of which the late venerable prelate was known to take the deepest interest. It immediately occurred to the editor that he might further this object by republishing in this country the two works now presented in one volume to the public. With this view he inquired of his publisher whether he would be willing to undertake the publication, and to devote half of the profits to the Theological Seminary. Mr. Talboys, with his usual liberality, replied, that 'it had pleased God to bless him in the basket and in the store, and he should delight in evincing his gratitude by showing his devotion to the holy and apostolical Church of which he was a member;' he therefore proposed to incur all the risk of the publication, and devote to the Theological Seminary *the whole of the profits*.

"The editor at the same time admits that this was not his only or his chief object in publishing this volume; he regarded it also as the means of making the British public better acquainted with the American Church, and as a medium for the inculcation of much that is high in principle and holy in sentiment. It exhibits an example of the success which may always be expected to attend the ministry of those who adhere, without compromise, to the doctrine and discipline of the catholic Church, however unpopular for a time their conduct may be. The faith of a true Christian will lead him to believe that the blessing of God will ultimately rest on the labors of all who seek to advance God's cause in the manner appointed by God himself. The instruments may be dishonored, the agents may be subjected either to the physical persecutions of Queen Mary's reign, or to that moral persecution which in the present age is directed against all true Churchmen; but the cause will triumph. * * * * * The affection evinced by the Churchmen of America to the Church of England, and to the Church (Episcopal) of Scotland, and the cordial interest taken by all true British Churchmen in all that relates to the Church of America, is calculated to draw closer the ties which ought to bind the two great nations together—herein a point of the nearest, the dearest, and the holiest interest, is a bond of union. May it be fondly cherished on both sides of the Atlantic—may church principles in both nations gradually extend, as they seem to be extending, and allowances being made on both sides for differences of feeling, sometimes occasioned by the difference of our civil institutions; may our rule be, "In necessariis unitas, in non necessariis libertas, in utrisque charitas."

"Concedant fratres quantum concedere fas est,
Quod non sit licitum, cedere nemo coget."

The Rev. Mr. Peers.—We are happy to learn that the Rev. Mr. Peers has arrived in this city, and intends to enter immediately on his editorial labors. The following tribute to his merit is the more valuable from the fact of its coming from the Louisville Journal, a paper published at the place which has for some years past been the residence of Mr. Peers, and the scene of his useful labors. The extract is from a review of Mr. Peers' late work, "American Education."

"Of the best mode of communicating instruction it was no part of the author's place to speak. Of this subject he proposes in a subsequent work to treat, and we have no hesitation in saying that he understands it better than any other man in America. Next to the necessity of a system of national education is the necessity of reforming our methods of teaching. We therefore anxiously look forward to the work in question as a boon to every teacher and every parent.

"We are happy to learn that Mr. Peers is about to make New York his future residence. From that more commanding theatre he will be better able to disseminate his precepts and his spirit. We devoutly hope, that through God's providence, he may be made the instrument of opening the eyes of his countrymen on the momentous subject, which engrosses all his thoughts, and of thus perpetuating in honor and glory the political institutions established by the sages of the Revolution."

Dictionary of the Church.—There is now in press, and will shortly be published, an admirable book with the above title, from the pen of the Rev. William Staunton, the present agent of the Sunday School Union. It is a dictionary of all the words pertaining to the forms, offices, and peculiar usages of the Church, with appropriate definitions and explanations. The work will appear in a duodecimo volume, and from the various and valuable information which it contains, will be found to supply an important desideratum; and cannot fail, we think, to be cordially welcomed by the clergy and laity from all parts of the Church in our country. We annex two or three extracts, and shall offer further selections in our next as a specimen of the work:—

*Catechism.*—A manual of instruction, generally in the form of questions and answers. The term "*catechise*" is derived from the Greek, and signifies instruction by *sound*, or by verbal converse between the teacher and scholar. Hence, a Catechism is a system of elementary instruction usually conveyed in this peculiar manner.

At an early period of the Reformation, means were taken for the instruction of the people in the grounds of Christian doctrine, by the publication of "The Institution of a Christian Man," which after a short interval was succeeded by another work, or more properly a revisal of the first, entitled "A Necessary Doctrine and Erudition for any Christian Man." These books consisted chiefly of an exposition of the Apostles' Creed, the seven Sacraments, (as then held,) the Ten Commandments, the Pater Noster, &c.

The views maintained in the "Institution" and "Erudition" were not such, however, as in all points met the sanction of the Church at a later date, though in the main they served as the groundwork of the Catechism which now appears in our Prayer-book. Cranmer, in the year 1548, set forth a voluminous catechism, "originally written in German, and was probably one of the many catechisms to which Luther's own gave rise, and by which the Reformation in Germany was forwarded." This was on the same expository plan as the two works already named; but still not free from those immature statements respecting the sacraments, &c., which were naturally to be expected in a period of religious agitation, when by slow steps men were searching for the *truth*, rather than driving the chariot of a mad revolution. The shorter form of catechism, therefore, became the model on which the Church formed the religious principles of her sons. This was brought out in the reign of Edward VI., and admirably filled a vacant niche in the best monument the Reformers have left us—the Book of Common Prayer. "It was of genuine English growth," says Blunt, "though of doubtful origin: Strype assigns it to Nowell; but the modern biographer of the Dean of St. Paul's questions his title to it, and rather gives it to Poinet, afterwards Bishop of Winchester. In any case, Cranmer appears to have reviewed and digested it, not without the able co-operation of Ridley. It made a part of the liturgy of King Edward, being inserted in the office for confirmation. Nor has any material change been since introduced into it, except that the explanation of the sacraments was added in the reign of James I., the original catechism having ended with the exposition of the Lord's Prayer."

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* Let not the Recorder be frightened, there is no Popery in these inestimable volumes.

* By the way, Mr. Editor, I cannot but express the unfeigned regret with which I have heard that there are many parishes in which this "churching," even in the simple "thanksgiving" which is provided for it, is wholly omitted. If delicacy is the pleaded excuse, there is so much affectation in it as to add to the more serious fault of the unchristian ingratitude thus evinced.

* Tit i. 2, *pro chronon aionion*, before ancient times. *Vid* Bull. Opp. Post. vol. ii. p. 591. Conf. Rom. xvi. 25; Col. i. 26; 1 Peter i. 20.

The Church Catechism, like the liturgy, is remarkable for the expansive catholic tone of its doctrine,—never stooping to define the dogmas of a party, but holding forth those high evangelical principles which are the heritage of the Church universal. These are woven together in this beautiful compend, with a simplicity and chasteness of language, characteristic of the period which gave it birth, and admirably adapting it to the comprehension of the young disciples of the Redeemer. Combined with this, there will be seen throughout, a strong tinge of that sweet amenity of temper—not less gracious than graceful—so triumphantly contrasting with the vehement and denunciatory language pervading too many other elementary manuals. This, however, is not a sacrifice of truth to peace for every fundamental doctrine is stated with an honest firmness and decision. The sinfulness of man, the need of regenerating and sanctifying grace, the nature of the atonement, the divinity of Jesus Christ, the influence of the Holy Spirit, are all clearly recognised in this little form, and steadily upheld as corner-stones of the Christian system. No heresy can find sanctuary here, nor is there a Godspeed for the least declension from 'the faith once delivered unto the saints.' On the whole, the Church Catechism will probably never be surpassed, as a compact, judicious, orthodox, and intelligible 'hand book,' for instruction in the doctrines and practice of the Gospel. It is a miniature of Christianity, an epitome of revelation, or (if we may say so) an image without a flaw, of the perfect Christian man, hewn out by accomplished hands, and needing no shrine but its own worth, to captivate the good will, and challenge the protection of posterity.

*Catechumen.*—In the ancient Church this designation was given to those converts to the faith who were under preparation for baptism. These were required to submit to a course of catechetical instruction, and were not permitted to be present at the administration of the communion. In the present day the term is applied to such as are receiving instruction in the catechism, whether baptized or not.

*Cathedral.*—A cathedral is the principal church in a diocese, where the bishop presides, and has the seat, [*cathedra,*] or centre of his authority.

In the American Episcopal Church there are no cathedrals, the bishop being free to accept the rectorship of any church of his diocese to which he may be called, or to exercise his Episcopal functions without any special parochial charge.

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***The Closet.** Being an aid to private Devotion, containing directions and helps for reading the Scriptures, meditations, self-examination and prayer.* By Harvey Newcomb. Boston: James B. Dorr. 1838. 32mo. pp. 160.

***A Manual of Prayer,** Designed to assist Christians in learning the subjects and modes of devotion. With an introduction.* By Rev. A. Barnes. Second edition enlarged. Philadelphia: Henry Perkins. Boston: Perkins & Marvin. 1838. 32mo. pp. 306.

As these books are sent to us for review, it is probably expected of us to notice them. The design of them is good; the execution, not wholly such as we can approve. They contain much that is excellent, but like many similar books of devotion, they must appear to the members of our communion to be modelled on defective views of the Gospel, and in all that relates to the Church of Christ to be extremely meagre and unsatisfactory.

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***Pay thy Vows.** A Pastoral Address Subsequent to Confirmation.* By the late G. T. Bedell, D. D. Philadelphia: Thomas Latimer. 1839.

A very neat pocket volume, and in the main, worthy of commendation.

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**Catherwood's Panorama**—The merited celebrity of this noble picture renders supurfluous any thing that we can say in its praise. We insert the following notice with pleasure, and will only add, that no more agreeable and profitable entertainment can be afforded to the young during the ensuing holydays than a visit to the Panorama of Jerusalem.

"The proprietors of the Panorama of Jerusalem believing that many Sunday school teachers and scholars are not aware of the instruction to be derived from a sight of this noble picture, as well as of the interest taken by all who have visited it, take this method of soliciting their attention to the subject. A circular building, larger than any church in New York, has been erected expressly for its reception, and in extent it covers *ten thousand* feet of canvass, being one of the largest pictures in the world. It represents Jerusalem as it now is, embracing a great number of places familiar to every reader of the Scriptures, especially Mount Calvary, Mount Sion. Mount Olivet, the place of the entombment, and the site of Solomon's Temple. The drawings were executed about four years since, and are accurate to an extent rarely seen in any work of art; and from the united testimony of all who have seen it, nothing can give a more vivid idea of the reality—every mountain, rock, tree, and building being colored so as to render it impossible to imagine you are looking upon a picture, but are viewing the holy city itself.

"The terms on which schools with their teachers will be admitted are reasonable, and may be ascertained on application at the ticket office of the Panorama, between the hours of nine in the morning and half past nine in the evening."

For the Churchman.

### CHRISTMAS SONNETS.

While patient shepherds through the lonely night
Guarded their flocks beneath the wintry sky,
Watching the stars perchance with wondering eye,
As in the heavens they flash'd unwonted bright,
Till the wide welkin shone with beamy light,
They heard angelic pinions passing by,
That fill'd the silent air with harmony,
While beams of glory burst upon their sight;
And a glad angel voice forbad them fear,
For Christ the Lord, their Saviour was at hand,
And suddenly with voices loud and clear,
A multitude praised God, a heav'nly band;
Praise to our God in highest strains, and here,
Peace and goodwill to earth's remotest land.

O mystery of love, great, and fathomless,
Behold Him! weak, and in a manger laid,
Who heaven created, and the mountain's weighed,
Content, the wretched sons of earth to bless,
To clothe him in our lowly mortal dress.
Human, but with the Godhead's might array'd
He bent his head to Justice's shining blade,
Then rose, to be the Lord our righteousness.
O praise him, earth, O praise thy Saviour king,
Whom angels ushered to this lowly world,
While gentle peace came down on downy wing,
And love, her luring banners wide unfurl'd;
Praise him till distant spheres with echos ring,
Who death and hell, from his new kingdom hurl'd.

Messiah comes! but not to bear our sin—
The far celestial spheres are roll'd aside,
A field of glowing ether opens wide,
Angels their preparations vast begin,
On shining wings, with sweet harmonious din:
They come—Christ and his hosts in glory ride;
The trumpet sounds, loud music swells a tide—
Then awe doth all to perfect silence win:
Ten thousand times ten thousand saints are there,
In blood-washed garments, white and purified,
Who come the glories of that day to share;
While all who Christ have slighted or denied,
Are whelm'd in horror, writhing in despair,
Their covenant with death might not abide,

*Dec.* 1838. C. C. L.

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### PROTESTANT EPISCOPAL CHURCH IN NANTUCKET, MASSACHUSETTS.

The Committee of the Protestant Episcopal Church, in Nantucket, beg leave respectfully to address themselves to their Episcopal brethren of the diocese and elsewhere, on the subject of their church, in order to obtain for it the co-operation and assistance which, in its infancy are so much needed, and which its friends are so fully able to record.

The existence of an Episcopal Church in Nantucket, though long desired, and very fervently prayed for, owes its origin to a congenial providential circumstance; and though of recent date, has already proved that it was much needed, and may ultimately become a blessing to very many precious souls.

Within a few months only, the spiritual labors of their missionary have resulted in the most pleasing effects. The house of prayer has for the most part been well attended three times every Lord's day, and once every week in addition, by very many who had neglected for years the worship of the sanctuary, and by others who had once enjoyed *elsewhere* the holy ordinances of the Church. Within seven months twenty persons, principally adults, have been baptized, thirteen confirmed, and fifteen have become communicants of the Church. Nor are there less than seventy families—some indeed very poor, though all respectable in their station—who attend the church; whilst a Sunday school, containing as many children, is now in vigorous operation.

Under these favorable circumstances, the committee perceiving that there is a growing attachment to the forms of the Church springing up among the people, and persuaded moreover that nothing is now wanting under the blessing of God, but a suitable edifice, to secure the permanent establishment of the Church, feel very anxious, though unable of themselves to complete the work, to promote this important object to the full extent of their ability: they therefore with confidence rely upon the cordial, zealous, and efficient aid of their brethren abroad.

The Right Rev. the bishop of the diocese, who has recently visited Nantucket, has kindly given his testimony and recommendation in favor of the undertaking; and the committee have deputed their missionary, the Rev. Moses Marcus, to solicit aid in their behalf, or such pecuniary assistance, in the way either of loan, or purchase of pews, as may be obtained. They therefore have only to state the conditions upon which their church is to be erected, and in what manner it is to be paid for.

The committee have no desire to incur any heavy responsibilities by a lavish expenditure upon merely outward decorations, they wish rather to build a neat, respectable, and commodious church of proper dimensions, suited to the place, and in proportion to their means and prospects.

The estimated cost of such a structure is put at from $8,000 to $10,000.

The church is to contain not less than one hundred pews, to be valued at the average price of $100 each.

Subscribers for pews are to pay into the hands of James Athearn, Esq., president of the Pacific Bank, Nantucket, *Treas.* the amount of their subscriptions in five different instalments, viz. $20 upon each pew at the time of subscribing, and $20 at each interval of two months thereafter, until the amount subscribed shall be paid.

A more particular valuation is to be set upon the pews at the completion of the church, according to their size, situation therein, &c., and subscribers to bid for right of choice,

Persons taking pews of higher value than $100 to pay the difference, and those taking pews of less valuation are to have difference refunded.

Each pewholder resident in the parish, and who shall attend the church, is hereafter to be subject to the payment of an annual tax of not less than seven, and not more than ten *per centum* on the original cost of each pew, which is to be applied to the support of the minister, and the other necessary expenses of the church.

Upon these conditions the committee have already disposed of between thirty and forty pews in Nantucket, and they have abundant reason lo believe that if they could command the means to complete the church *at once*, not only every remaining pew would be immediately sold, but that whatever sums were loaned could be soon paid off, with interest to the lender, and advantage to the church.

Looking up, therefore, to God for a blessing, they very affectionately appeal to the sympathies of their brethren in their behalf, hoping that those of them who can will take pews, which may hereafter be resold, or let at an annual rental to those who are unable to buy, and that others will encourage their undertaking in other ways, if more convenient or agreeable to themselves.

S. Haynes, Jenks,
Wm. C. Starbuck,
Henry J. Defrees,
} *For the committee.*

*Nantucket, Nov.* 1, 1838.

I, whose name is underwritten, having recently visited and passed several days in Nantucket, and made inquiry respecting the prospects and practicability of permanently establishing in that large town a parish in communion with the Protestant Episcopal Church, can, so far as my knowledge extends, cordially acquiesce in the statements of the committee in the foregoing address, having good reason to believe that if a suitable house of worship can be erected on the site which they have in view, it will soon be filled with a respectable congregation; and that any aid which shall be given them in this work will be well bestowed.

Alexander V. Griswold,
*Bishop of the Eastern Diocese.*

Boston, Nov. 1, 1838.

Donations, subscriptions, &c., will be gratefully received at the Protestant Episcopal Press, 142 Fulton-street; or at Messrs. Swords, Stanford & Co., New York; or by the bishop and clergy in Boston.

## SUMMARY.

*John D. Lawyer and others vs. George Cipperly and others.*—In this case the Chancellor decided, that in a proceeding against the trustees of a religious society, to deprive them of the control of the temporalities of the Church, such corporation is a necessary party. That the act 1784, (1 Greenl. Laws 71,) under which this society was incorporated, recognises three distinct classes or bodies as existing in the religious corporation: the Church or spiritual body, consisting of the office bearers and communicants; the congregation or electors, embracing all the stated hearers or attendants on divine worship, who are competent to vote for trustees; and the trustees of corporation, who have the control of all its temporalities. That to authorize the calling and settling of a minister, if he is to preach in the building belonging to the congregation, or to have the use of the parsonage and glebe, or any other part of the corporate property, it is not sufficient that he should be called or elected by the Church only, as the spiritual body, but his employment must be sanctioned by he trustees. That if he is to receive any support, either from pew rents, or from subscriptions or contributions, the payment of such stipend must also be authorized by the electors; or the trustees will not be justified in suffering him thus to be employed and paid.

Application for an injunction denied with costs, and temporary injunction dissolved.

*New York American.*

*The First Colonial Bishop.*—We are happy to find that an engraving has lately been executed in London from an excellent painting of the first Bishop Inglis, by Field, one of which we have seen. Those who remember the striking countenance of the venerable original, will pronounce the likeness excellent. We hope a sufficient number of copies will be received in this country, to gratify the desire which we are sure will be generally felt to possess such a memorial of one whose name is so intimately connected with the early establishment of religion and literature in this land.

*Colonial Churchman.*

From the British Magazine.

*Pews in Churches.*—As pews in old churches have sometimes been sold in this city, the following paragraph, copied from a London evening paper, may probably prevent a repetition of this illegal practice. "As it has been a constant practice to sell and buy pews in ancient parish churches, we think it may be worth while to state that the practice is totally contrary to law; and that the seller can give no title. ('There is no such thing in law,' says Anderdon, 'as selling pews.') 'There is one clause in this faculty,' says Sir William Scott, in the case of Stevens v. Woodhouse, 'which is plainly illegal—a permission to parties to sell seats; this is a practice which may have prevailed frequently, but it has been constantly discountenanced by this court. Pews may be sold in chapels which are private property, but in old parish churches such acts are contrary to the law of the land.' Dr. Phillimore says, 'It appears that the pews in this church have been bought and sold, and bequeathed by will; and that the grantee has considered he might deal with them as with an estate held in fee-simple. These notions are perfectly erroneous. The sale of pews in a parish church is invalid and illegal. As it is unlawful for private individuals to sell, so is it unlawful for them to let pews. The disposal of pews rests with the churchwardens, who are the officers of the bishop.' 'The distribution of the seats,' says Sir John Nicholl, 'rests with the ordinary; (the bishop) the churchwardens are his officers, and they are to place the parishioners according to their rank and station.' 'It is evidently an illegal custom,' says Sir William Scott, 'that pews appurtenant to certain houses should be let by the owners to persons who are not inhabitants. If a pew is rightly appurtenant, the occupancy of it must pass with the house.' 'From all this,' says Anderdon, 'it is clear that the owner of a pew cannot let it out for rent; for seats do not belong to persons not inhabitants; and if a parishioner entitled to a pew, does not use it, it returns to the disposal of the churchwardens. It is also an error to suppose that pews are appurtenant to land; they are only appurtenant to houses. If the occupier does not go to church, the churchwardens may place another parishioner in the pew.'"

*Oxford Herald.*

*Consecration of Christ Church, Eccleston.*—On the 10th of October, the lord bishop of the diocese consecrated a new church at Eccleston, in the parish of Prescot, built in great part, and wholly endowed, at the expense of Samuel Taylor, Esq., of Eccleston Hall. The church is a neat Gothic edifice, adapted for the accommodation of 600 persons, and is fitted up in the interior in a manner much superior to the great majority of modern churches, and in a style which reminds us of the pious care bestowed by our forefathers on the decoration of God's house. The ceiling is entirely of oak, in panel work, and the principal timbers, which are left open to the sight, are enriched with carvings and pendants. The front of the gallery, the enclosure of the altar, and the holy table itself, as well as the panels of the doors, are all of ancient carved oak, descriptive of sacred subjects. The pulpit and reading desk are also of carved oak, the former a very ancient one, removed from St. Saviour's, Southwark, during the recent alterations. We understand that Mr. Taylor has been his own architect; and every portion of the building seemed to indicate, not only a correct acquaintance with the principles of the noble art, but a most judicious application of them to the devout purpose for which the building is designed. In the window of the chancel are three paintings in stained glass representing Faith, Hope, and Charity, copied from the originals by Sir Joshua Reynolds, in the window of New College, Oxford; and an excellent London-built organ, to play with barrels or keys, as occasion may require. A great number of clergy were present on the occasion (those of the parish in surplices,) and the church was crowded with a most attentive congregation. We were much struck, in one part of the service, with the effect produced by the clergy kneeling, in their ecclesiastical habits, on the pavement of the chancel, encircling the bishop, who was saying the prayer of the consecration at the holy altar. A very interesting and appropriate sermon was preached by the bishop, and a collection (which amounted to upwards of 80*l.*) was afterwards made, for the purpose of building a Sunday school, to be attached to the church.

## DIOCESAN RECORD.

**Bishop Onderdonk's Appointments for the Annual Confirmations in New York and Brooklyn.**

Sunday after Christmas, December 30, Trinity Church.

First Sunday after the Epiphany, January 13, St. Paul's Chapel.

Septuagesima Sunday, January 27, St. John's Chapel.

Quinquagesima Sunday, February 10, St. Mark's Church.

Second Sunday in Lent and Festival of St. Matthias the Apostle, February 24, St. John's Church, *Brooklyn.*

Fourth Sunday in Lent, March 10, Christ Church, *New York.*

Sunday next before Easter, March 24, French Church Du St. Esprit.

First Sunday after Easter, April 7, St. Stephen's Church.

Second Sunday after Easter, April 14, Grace Church.

Third Sunday after Easter, April 21, St. George's Church.

Fourth Sunday after Easter, April 28, St. Paul's Church, *Brooklyn.*

**Clerical Change.**—The Rev. Benjamin O. Peers, late a presbyter of the Diocese of Kentucky, having removed into this diocese with a letter of dismission, and been here received, has changed accordingly his canonical residence.

*Episcopal Acts by the Bishop of this Diocese.—City of New York.* Third Sunday in Advent, December 16, confirmed forty-three in the Church of the Annunciation.

## OBITUARY.

The eagle falls from her aerial tower,
And mingles with irrevocable dust;
But man from dust springs joyful—
Springs up to life and to eternity.

*H. K. White.*

It is difficult in a limited paragraph, to analyze the merits and do justice to the memory of the absent and the dead. Especially difficult is it, during the shadowy hours of bereavement and desolation, when but lately we have seen pass from our midst one endeared to us by every interesting tie. At such a time, affection is picturing in memory's mellowing glass all the incidents which marked the lifetime of the departed, and, if any, would fain transcribe them all, as equally interesting and precious. But this may not be. The object of this brief notice is not so much to eulogize the dead, as to furnish a gratifying memorial to friends, and an instructive lesson to others. The high degree of esteem and consideration to which Stephen Atwater Treat attained, was not attributable to adventitious circumstances of birth and fortune, but to intrinsic qualities of head and heart. Possessed of great energy of character and mental capacity, he rose above the ranks of mediocrity, and established himself high in the estimation of all who knew him. Very early in life constituted the guardian of an afflicted household, he received at the hand of a dying parent a heritage of care and responsibility. Ever faithful in the discharge of his trust, he entwined himself more closely around the affections of all, by the energy and zeal which he manifested in ministering to those who looked to him as their stay and support. It was during the year '35 that an alarming hemorrhage of the lungs compelled him to seek a milder and more congenial climate. Fixing upon New Orleans as a residence, he remained there till June '38, when finding his health rapidly declining, he relinquished his business and sought his home, desirous that his last hours should be soothed by the sympathies of an affectionate family, and that his bones should repose with those of his kindred. He reached his maternal mansion late in July, weak and exhausted. The sands of life having nearly run out, with calmness and resignation he laid himself down to die. It was the privilege of the writer to be with him during the last four weeks of his life, and sure is he that a brighter exhibition of meekness, submission, and holy acquiescence to "the stern decree," and triumphant reliance upon the merits and mercy of Christ, was seldom if ever witnessed. Two or three days before his death, he was asked if his faith in the Saviour was unshaken, when he replied, "He is my salvation, and all my hope. The name of Jesus is now my glorious, my unfailing confidence; in his merits alone I expect to stand justified before infinite Goodness. How poor now my hopes if I depended on those works which my own vanity or the partiality of friends have called good. The best actions of my life would be found defective, if brought to the test of that unblemished holiness in whose sight the heavens are not clean." He conversed much on the preciousness of Christ's love, and was humbled in the dust at the poor returns he was able to make for so much gracious goodness.

"Oft' o'er his wasted figure as I hung,
God seemed to gift him with angel's tongue,
And planted forms of persuasion there,
That might have soothed, if aught could sooth, despair."

As day by day the outward man decayed, the immortal part within grew brighter and brighter, till at last it plumed itself for its everlasting flight, and the invisible mysterious cord which binds the soul and body together was sundered. The smile which still lingered upon the features of the dead told full well its destination. He has gone, but his resignation to the divine will, the firmness of his faith, the confidence of his hope, were rich consolations which God vouschafed to his bereaved family.

## MARRIED,

In Savannah, on Thursday evening, November 29, by the Rev. Thomas C Dupont, the Rev. Edward Neufville, to Mary Fenwick, daughter of the late Lemuel Kollock, M. D.

## CALENDAR.

DECEMBER.

22. Ember Day.
23. 4th Sunday in Advent.
25. Christmas Day.
26. St. Stephen.
27. St. John the Evangelist.
28. Innocents.
30. 1st Sunday after Christmas.

## NOTICES.

**Lecture.**—On Thursday evening, December 27, at 7 o'clock, R Phipps, Teacher, will deliver a lecture at the Stuyvesant Institute upon the present system of female education, the discourse will be addressed particularly to parents.

Tickets (50 cents each) may be procured at the store of Mr R Lockwood, Broadway.

**Eighth Avenue Sunday School**, situated in Thirty sixth street, between Eighth and Ninth Avenue.—It is with deep regret that the Standing Committee of the Eighth Avenue Episcopal Sunday school find themselves necessarily compelled once more to call on their charitable brethren of the Church for aid. The debt contracted for the erection and fitting up of their neat little edifice is now reduced to about $250, for which the committee are personally holden, and which is payable on demand. They sincerely hope and trust their Episcopal friends will assist them to cancel this small debt. The building and furniture is insured. The school is now in a flourishing situation, nearly 100 poor children are enjoying the benefit of religious instruction under charge of competent and pious teachers.

The smallest sums will be gratefully received.

John Smith,
Reuben Spencer,
Alonzo R. Cushman,
T. Hardcastle,
John Snowden,
} Standing Committee.

New York December 22, 1838.

Donations may be left with the Protestant Episcopal Press, 142 Fulton street; Protestant Episcopal Sunday School Union, 28 Ann street; Swords, Stanford & Co, 152 Broadway, or with Alonzo R. Cushman, Secretary, 188 Pearl street, or Ninth Avenue, between Twentieth and Twenty-first streets. 4t

The ladies of St. Paul's Church, Tompkinsville, will hold a Fair in the basement of the church, on Thursday, 27th inst., to commence at 11 o'clock, A. M. Should the weather prove unfavorable the Fair will take place the following day.

**Ladies Fair, Williamsburg.**—The ladies of St Mark's Church, Williamsburg, L. I., intend holding a Fair, for the benefit of the parish, on Thursday next, the 27th instant, to commence at 11 o'clock, A. M., and continue through the day and evening, at the Washington Hotel, near the Peck Slip Ferry House.

N. B. If the weather should be unfavorable, it will take place on the first fair day thereafter. The friends of the church in this city who can make it convenient to attend, will oblige them by their co-operation in promoting the interests of this new and needy parish.

**Mission Church of the Epiphany.—Infant School Anniversary.**—The Anniversary of the Daily Infant School, attached to the Mission Church of the Epiphany, will be celebrated in said church on Thursday evening, the 27th of December. Several addresses will be delivered on the advantages of early religious education.—Hymns will be sung by the children, and a collection made towards defraying the expenses of the school.—The friends of the city mission are respectfully invited to attend. Services to commence at 7 o'clock.

N. B. The funds of this school are entirely exhausted, and the salaries of the teachers for the last quarter are unpaid. Only $15 have been received, for its support during the past year, from individuals unconnected with the congregation. Will those who are favorable to the object, suffer it to languish and die, when a small donation from each would relieve it from embarrassment?

The contributions of such as cannot attend the Anniversary, will be thankfully received by Swords, Stanford & Co., 152 Broadway, Sherman & Trevett, at the office of the Protestant Episcopal Press, 142 Fulton street, at the Depository, 28 Ann street, or the residence of the Missionary, 192 Allen street.

## ACKNOWLEDGMENTS.

### DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of December 12, has received the following contributions, viz.

From "H H" for the female school of the Oneida Indians, $5. In an envelope from a layman of Columbia county, N Y, December 13, $30. From Mrs Clibborn, of Bloomingdale, N Y, subscription for domestic missions, $3. By the hands of Wm H Hubbard, Esq, receiving agent in Richmond, Virginia, received from M M Farland, Esq, Petersburg, through Bishop Meade, $10. By the same hands, through Mr Dunnaway, from the treasurer of the Female Society of the Episcopal church, Lancaster county, Virginia, $30. By the same hands, received in an anonymous letter, a donation for domestic missions, $5. In an anonymous note, dated Tallahasse, December 6, 1838, "a thank offering for many mercies," $20. By the hands of the Rev Titus Strong, rector, "offerings of St James' church, Greenfield, Massachusetts, for domestic missions in the west, $25. From Rev Manton Eastburn, collection taken in Ascension church, New York, on Thanksgiving Day, without previous notice, $300. Part of the collection in St Stephen's church, New York, December 16, 1838, $309 69 (the whole collection in money and pledges, of which $360 are for missions in Iowa, amounted to $510 69,) $309 69. From the Rev J Chapman, rector, one half of a collection made in St Peter's Church, Perth Amboy, N J, on Thanksgiving Day, 1838, $4. Total receipts, $741 69.

December 19, 1838. James Swords, Treasurer.

### FOREIGN MISSIONS.

The Treasurer has further to acknowledge

Received from Mr David Gardiner, treasurer of the Association of St John's church, Brooklyn, the amount deposited in the missionary box, Monday evening, December 3, for the African mission, $10. Received by the hands of Mr James Swords, from "A," $5. Remitted by Thomas Robins, Esq, agent at Philadelphia, from the Female Missionary Society of Grace church Sunday school, Philadelphia, for Dr Robertson's school in Syra, by the treasurer of the Female Society of Grace church, for the promotion of Christianity, $30 44; collection in St John's church, New London, Cross Roads, Pennsylvania, for general purposes of Board of Missions, per Rev W N Pendleton, $3, one-half, $1 50; from the pupils of Miss Haine's school, Paradise, Pennsylvania, per Rev E Y Buchanan, $1 13—33 07. Received from Mrs Ann Watts for the church at Cape Palmas, Africa, $50. Remitted by Benjamin Howard, Esq, agent at Boston, from ladies circle, Grace church, New Bedford, per Rev Mr Bent, $50; from Juvenile Missionary Society of St James' Church Sunday school, Roxbury, per Mr T W Haskins, $65—$35. Remitted by W H Hubbard, Esq, agent at Richmond, Va, from three individuals of St Thomas church, Orange county, Va, for Africa, per Rev W H G Jones, $3 50; from a lady of Orange county, Va, to be sent to the Rev L Minor, for the education of a native, in Africa, $15; by the hands of Bishop Meade, from M M Farland, Esq, Petersburg, Va, $10; from a member of Russell parish, Bedford county, Va, to be applied to mission to Texas, per Rev H N Cobbs, $10—$38 50; Remitted "from a Layman," Tivoli, Columbia county, N Y. $20. Received from Mrs Clibborn, Bloomingdale, subscription, $3 Total, $224 57.

Charles J. Aldis, Treasurer,
December 19, 1838. Bank of America.

### CITY MISSION.

The subscriber gratefully acknowledges the receipt of $25 for poor children, from J. W. C. per Sherman & Trevett; and $5 from a friend, for the poor, per the agent, at the Union and Tract Depository.

Alexander Fraser, 174 East Broadway.

December 18, 1838.

P. S. Any donations of money or clothing for the benefit of the poor, will be thankfully received by Sherman & Trevett, 142 Fulton street, by the agent, 28 Ann street, or at the residence of the missionary, 174 East Broadway.

### MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of $25 for poor children, from J W C, through Sherman & Trevett, at the office of the Protestant Episcopal Press, 142 Fulton street.

December 19, 1838. Lot Jones, 192 Allen st

### GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The subscriber as Treasurer of the above institution gratefully acknowledges the receipt of the following sums, by the hands of the special agent.

From contributions of St Peter's church, Perth Amboy, N J, $18. From a collection in St Michael's church, N Y, $12 73. Total receipts, $30 73.

John W. Mitchell
*Treas. of Gen Prot. Epis. S. S. Union.*

### GENERAL THEOLOGICAL SEMINARY.

The Treasurer of the General Theological Seminary acknowledges the receipt, from Rev Charles C Austin of fifty dollars, being a contribution of St Thomas parish, Baltimore county, Maryland.

December 19, 1838. Wm. H. Harison, Treasurer.

The Episcopal Recorder will please copy the above.

### NEW YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The Treasurer gratefully acknowledges the receipt of the following sums.

From Miss Lorillard, annual, $5; Rev D H Short, Danbury, Conn, account sales of Prayer-books, $6 90; Mrs Troup, donation, $5; annual subscribers, $33; Thomas Otis, 10; Wm Moore, $5; Peter Lorillard, jun, Esq, $5. Total receipts, $69 90.

Contributions, donations, and annual subscriptions now due, will be thankfully received at 77 Maiden-lane, by

Thomas Browning, Treasurer.

Or at the Depository, 28 Ann street, by

Thomas C Butler, agent.

### PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sums.

From Gabriel Furman, Esq, to constitute him a life member, $10; Miss Lorillard, annual, $3; Richard Kingsland, Esq, donation, 3; Mrs Robert Troup, $5; annual subscribers, $7; Thomas Otis, $10; Mrs Skinner, $3; Wm Moore, Esq, $5; Peter Lorillard, Esq, $5; from All Saints' church, a collection by the Rev B I Haight, rector, $60. Total $111.

Contributions, donations, and annual subscriptions now due, will be thankfully received at No. 77 Maiden-lane by

Thomas Browning, Treasurer,

Or at the Depository, 28 Ann street, by

Thomas C. Butler, agent

### MISSION CHURCH OF THE HOLY EVANGELISTS.

The subscriber gratefully acknowledges the receipt of $10 from John Smith, Esq, $5 for the Infant school, and $5 for the poor. Jesse Pound, 5 Harrison street.

### CITY MISSION.

The Treasurer of the New York Protestant Episcopal City Mission Society acknowledges the receipt of the following sums since October 24.

A collection in St Paul's chapel, $130 24; from a friend as an addition to the collection in St John's chapel, $6; from Jacob Walton, annual subscription, $20; from G C Verplanck, annual subscription, $30; from P G Stuyvesant, donation, $20. Total $386 24.

Lewis Phillips, Treasurer.
No. 54 Wall street.

### NEW YORK PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the New York Protestant Episcopal Education and Missionary Society acknowledges the receipts of the following sums to the credit of the several funds, viz.

1838 *Missionary Disposable Fund.*

November 14, received a contribution from St George's church, Schenectady, per Rev Aldert Smedes, $30; December 4, received collection in Zion church, McLean, $3 43; 4, received collection in St John's church, Richford, $1 57; 4, received collection in St Paul's church Owego, $5; 6, received from the Ladies Association of Fairfield, Herkimer county, $10 20; 6, the monthly offerings of Fairfield, Herkimer county, $7; 6, the Ladies Association of Norway $4 44; 6, the Ladies Association of Middleville, $2 36; the above received of the Rev Wm Baker, missionary, by the hands of the Rev Dr Hawks; 14, received from the Female Association of Christ church Poughkeepsie, per Rev John Read, D D, $50. Total, 114.

1838 *General Disposable Fund.*

December 6, received collection made in Zion church, Wappinger's Creek, Dutchess county, $23 62

1838 *Education Disposable Fund.*

November 14, received a contribution from St George's church, Schenectady, per Rev. Aldert Smeder, $20; December 4, received collection in St Paul's church, Owego, Tioga county, $3 77. Total, $23 77.

Benjamin M. Brown, Treasurer.

December 19, 1838.

The Board of Managers of the Daily Infant Mission School, held in the basement of the Church of the Holy Evangelists, in Vandewater street, gratefully acknowledge having received the following donations.

By Mrs Brown, Mrs J G Russell $3, Mrs Geer $1, Cash $1, Mrs J D Wolfe $2, Mrs C Wolfe $1, Mr J J Astor $10, Miss Templeton $5, Miss Robert $5, Mrs G W Strong $3, Mrs E K Titus $1 Miss Lorillard $5, Mrs Spencer $2, Mr J Alstyne $5, Mrs Hosack $5, Mrs S Brown $5, Miss M Dixey $1, Miss L Dixey $1, $5 from Mr John Smith, by the Rev Mr Pound, left at Swords, Stanford & Co; $9 from a family, by Miss Delancey. By Mrs Rhind, Mrs Lindley Hoffman $5, Miss Templeton $5, Mrs Charles Morgan $3, Mrs Parsons $3, Mr Shatzel $3. By Mrs Wetmore, the Misses Merritt $5, Mrs Merritt $3, Mrs Burcle $5, Mrs Alstyne $1, Cash $2. By Miss Goodwin, Mr Francis Olmstead $3, Mrs Wilmerding $2, Mrs Cargill, $1; Miss Gaine $3, Mrs Lee $2 50, Mrs Sherred $1, Mrs Goodwin $1, Mrs Pray $1, Cash $1 50. By Mrs Ruddetow, Mrs Ferris $2, Mrs Isaac Jones $2, Mrs J L $1, Mrs Prior 75 cts. By Miss Rogers, Mrs Seely $3. By Miss A Barnes, Mrs J Stevens $2, Mrs Gurding $1, a friend $2, W Barnes $2, Mrs Knock 50 cents; also a large bundle of boys clothing from a friend to the school, by Mrs Wetmore.

The ladies under whose management this school is sustained, with deep regret are compelled to acknowledge the insufficiency of their funds, to continue their school, although every possible means have been taken for the retrenchment of its expenses, they therefore earnestly trust that benevolent Episcopalians will not permit its doors to be closed against these helpless little ones, for want of proper aid and encouragement. Donations in money or clothing, or materials for garments of any kind, will be thankfully received by being left at Swords, Stanford & Co, or at the residence of the missionary, 5 Harrison street.

### UNION DEPOSITORY.

28 Ann-street

*Letters have been received at the Gen. Prot. Epis. S. S. Union during the week ending December 20, from the following persons, viz.*

A E Miller, Esq, Charleston, S C; Postmaster at Athens, Tenn; Rev Benj Hutchins, Phila; Rev B D Winslow, Burlington, N J; Thomas Latimer, Esq, Phila; John Allmand, Esq, Norfolk, Va, with remit; Miss Anna B Shaw.

*Packages forwarded by the Episc. S. S. Union, during the week ending December 20.*

To W P Hunter, Savannah, Ga, sent to Sturges & Clearman; Wm Woodward, Baltimore, Md, sent to Sturges & Clearman; Anthony Hyde, Washington, D C, sent to Sturges & Clearman; H H Roath, Esq, Norwich, Conn, per steamer Norwich; James Baker, Norfolk, Va, per schr Kimpton; Rev G A Shelton, Newtown, L I, per Newtown stage; L H Young, New Haven, Conn, per steamboat; Belknap & Hamersley, Hartford, Conn, per New Haven steamer; C Stimpson, jun, Boston, sent to C S Francis; A E Miller, Charleston, S C, per ship Anson; Thomas Latimer, Phila, per Union Line.

THE ETON LATIN GRAMMAR.—In the press, and will be published by Sherman & Trevett, 142 Fulton street, on or about the 1st of January next, "The Eton Latin Grammar;" with the rules for the genders of nouns, the preterperfect tenses of the verbs, syntax and prosody given in English; together with rules for construing and a short system of Rhetoric, First American edition. Edited by the Rev. James Coghlan, A. B., Queens College, Cambridge (England,) and Rector of St Paul's church, Flatbush L. I., New York.

"Mullum munus Reipublicæ afferre majus meliusve possumus, quam si doceamus atque erudiamus juventutem"—*Cicero.*

The reputation of the little work now offered to the American public, as a book most admirably calculated to initiate the student in the elements of Latin Grammar has long been established in England. That it is the Grammar used in the first classical institution of Great Britain may of itself be considered a recommendation to the unprejudiced teacher, and when to this it is added what is well known to be the case, that, with very few exceptions, *it is the Grammar used all over England* wherever the classics are taught, it would seem needless to say more, in order to claim for it the notice and serious attention of those gentlemen who are engaged in the important duty of educating the youth of the country.

If the attention of the public be once fairly attracted to this elementary work, there is no doubt that it will be ceive a large share of their patronage, for its merits as a school book, are unquestionable; since they have long been attested by the seal of approbation from multitudes of scholars by whom it has been adopted.

PRIVATE TUITION.—The subscriber now confines his teaching exclusively to families, and having two hours at present unoccupied, will attend to any who may wish instruction in the usual branches of education preparatory to entering college. James J. Acheson, A. M.

A note addressed to No. 3 Charlton street, will meet with attention, or Mr. A. may be seen in the evening from 7 to 9 o'clock. 4t*

SINGING.—A gentleman wishes to obtain a situation in one of the Episcopal Churches in this city, as Choarister, or simply as tenor, or bass singer. He has been leader for some time, in other places, and has had considerable experience in teaching music. An application to the office of the Churchman will secure immediate attention. Dec 1 3t

ANNUALS! ANNUALS!!

SHERMAN & TREVETT, publish the CHRISTIAN KEEPSAKE AND MISSIONARY ANNUAL, for 1839, illustrated with *ten splendid engravings*, and elegantly bound in Turkey Morocco: Edited by Rev John W Brown, and containing contributions from most of our distinguished writers. Among the contributors are Rt. Rev. Bishop Doane; Alonzo Potter, D. D.; Rev. John S. Stone; Rev A. D. W. Howe; Rt. Rev. Bishop Ives; Rev John McVickar, D. D.; Rev. Dr. Henshaw; Rev J H Clinch; Rev. John W. Brown; Hon. Theodore Frelinghuysen, &c., &c., &c.

*Also, constantly on hand at the Depository, 142 Fulton st.*

The Religious Souvenir, Edited by Mrs. L. H. Sigourney.

| | |
|---|---|
| The Gift, | The Violet, |
| The Youth's Keepsake, | The Child's Gem, |
| Flora's Interpreter, | The Imperial, |
| Ladies' Wreath, | Year Book, |
| Parley's Every Day Book, | Parley's Christmas Gift. |

MISS SAGAR AND MISS BALLOW'S BOARDING AND DAY SCHOOL FOR YOUNG LADIES, No 168 Henry street, first door below Clinton street, will be reopened on Monday, September 3.

MISS JUNE'S BOARDING SCHOOL FOR YOUNG LADIES, Whiteplains, Westchester, county, N. Y. Terms.—Board, including washing, fuel, lights, and tuition in English branches, $120 per annum, payable quarterly in advance.

| | |
|---|---|
| Music, (extra,) per quarter, | $12 |
| Drawing and Painting, | 5 |
| Chinese an Poonah Painting, per course of lessons, | 6 |
| French, | 5 |
| Spanish, | 5 |

Each pupil furnishes her bed, bedding, and towels.

The year is divided into two terms, commencing on the first Monday of May and November.

References.—Rev. R. W. Harris, Minott Mitchell Esq., J. W. Tompkins, Esq., Whiteplains; Rev. Samuel L. Nichols, Bedford; Rev. Alexander Crosby, Yonkers; Drs. Balwin and Miner, East Broadway, Mr. David Lyon, 115 Madison street, Mr. Truman Smith, 8 Cedar street, New York. April 17, 6m

ORGANS.—George Jardine, Organ Builder, (from Messrs Flight & Robson, Organ Builders, London,) 459 Broadway, corner Grand street, New York, has the pleasure to announce that the first premium of the American Institute *the Gold Medal*, was awarded to him at the late fair, for a Church Organ, accompanied also with the highest flattering testimonials of approbation from the judges appointed as to its being of the most splendid tone, and finished workmanship ever produced in New York. *The Gold Medal* was also awarded for a self-playing Church Organ, for the promotion of good psalmody in Country Churches, where Organists cannot be obtained exhibited at this, and the previous Fair. He continues to manufacture all kinds of Church, Parlor, and self-playing Church Organs, of equal quality. Organs repaired and tuned. Superior Metal and Wood pipes, and every article connected with the Organ at equitable prices. aug18 1pmfor 5m.

EPISCOPAL INSTITUTE—Troy—for the Education of Young Gentlemen.

OFFICERS.

Rev. W. F. Walker. A. M., Principal and Proprietor—Moral and Intellectual Philosophy and Evidences of Christianity.

Rev. A. T. Twing, A. M., Superintendent—Book-keeping, Geography, and Penmanship.

Rev. Alva Bennett, A. M.—Latin and Greek Languages and Literature, Spanish and Italian.

John Philip Edwards—French Language and Literature.

Erastus Rowley, A. M.—Mathematics, Natural Philosophy and Rhetoric.

Amos Eaton, A. M.—Chemistry and Civil Engineering.

William T. Seymour, A. B.—Arithmetic, History and English Grammar.

J. C Andrews—Music.

TERMS.

Board and tuition and all requisites, (payable half yearly in advance,) $230 per annum.

The course of instruction embraces all the ordinary English branches necessary to business and commercial pursuits; additional facilities for instruction in the higher departments of learning, with reference to College requirements, the Professions and Civil Engineering;—also, in Vocal Music, Drawing, and the modern languages,

Time.—The academic year embraces forty-six weeks. in two terms of twenty-three weeks each—the first term commencing the first Tuesday in May, the second the first Tuesday in November. No deduction made for absence.

VACATIONS.

There are two vacations in each year—one of four weeks, at the close of the first term, and one of two weeks, at the close of the second.

EXAMINATIONS.

An examination is held every Friday of the divisions under the several instructors, in rotation—and a general examination of all the divisions at the close of each term. These examinations are open to the friends and patrons of the institution.

Next Term.—The second term of the second year will commence on Thursday, (instead of Tuesday, this year,) November first.

*Directions.*—Persons desirous of placing pupils in the Institute, or of obtaining further information relative to it, may address the Principal, either personally or through the Post Office, or J. W. Mitchell, Esq., 63½ Cedar street, New York. Circulars may be obtained on application to either of the above, also at the bookstore of Swords, Stanford & Co. 152 Broadway, New York. sep29tf.

## POETRY.

### CHRISTMAS MORN.[*]

The midnight is as bright as day,
On earth flames wide a stranger ray,
And yet no meteor wanders nigh—
No moon floats through Judea's sky!
But there is on the face of night
A mellow, pure and holy light;
Each moment holier, purer, flowing,
But with a tender radiance glowing;
And on the shepherds' startled view
Are forms of glory breaking through
Those floods of splendor; throng on throng
Uplifting a triumphant song:
Ne'er flow'd such strains on earthly gale,
O'er breezy hill or list'ning vale,
Before; nor shall such sounds again
Break on the raptured ear of man,
Till, rising to his native sky,
He put on immortality.

It came that glorious embassy
To hail the Incarnate mystery,
For this awoke that glorious hymn
From glowing lips of Seraphim:
For this, adown the radiant sky,
From bowers of bliss—from worlds on high—
Appear'd, upborne on wings of fire,
That seraph host—that angel choir.

For this, too, flamed o'er Bethlehem,
The brightest in night's diadem,
That mystic star, whose pilot ray
Illumed the magi's doubtful way;
Bright wanderer through the fields of air,
Which led the inquiring sages where,
Cradled within a worthless manger,
Slept on that morn the immortal stranger.

He might have come in regal pomp,
With pealing of archangel trump,—
An angel blast as loud and dread
As that which shall awake the dead;
His lightning might have seared the night,
Streaming insufferable light;
His thunder deep'ning peal on peal,
Have made earth to her centre reel,
Deep voices, such as shook with fear,
At Sinai's base, the favor'd seer!
The wing of whirlwind might have bore him;
The trembling earthquake gone before him;
He might have come—that holy One,
With millions round his awful throne,
Countless as are the sands that lie
On burning plains of Araby;
And, arm'd for vengeance, who could stand
Before each conqu'ring red right hand?

He came not thus; no earthquake shock
Shiver'd the everlasting rock:
No trumpet blast, nor thunder peal,
Made earth through all her regions reel;
And but for the mysterious voicing
Of that unearthly choir rejoicing;
And but for that strange herald gem,
The star which burn'd o'er Bethlehem,
The shepherds, on his natal morn,
Had known not that the God was born.
There were no terrors, for the song
Of peace rose from the seraphs' throng;
On wings of love he came,—to save,
To pluck pale terror from the grave,
And, on the blood-stain'd Calvary,
He won for man the victory!

CARRINGTON.

### THE TIDINGS TO ZION.

We need not be astonished at the glorious preparations which preceded the advent of Jesus Christ, or that the promise of his coming, originally revealed by God himself to the parents of our race, was renewed to the patriarchs, and was the glorious antitype to which pointed all the types of the law; and that prophets and holy men, who made him the subject of their inspired songs, so ardently desired to see his day. We do not wonder that all the events of the world were so disposed as to advance the glories of the Messiah's kingdom; and that an inspired herald was sent to prepare his way. For he was infinitely worthy of all these honors. The inspired precursors of his approach called to the cities of Judah—

*Behold your* God.

Christians, to you now the Church, sanctioned by these inspired examples, addresses the same language.

In Jesus Christ, whose advent you celebrate, behold, not the most perfect of your fellow-mortals; not even one of those holy prophets whom Jehovah permitted to converse with him face to face; not even the most exalted of those angelic hosts who worship around the throne of the Eternal—but your God—him, who was in an incomprehensible manner from the beginning with the Father; and, therefore, being united with the Father, coequal in honor, in power, and in glory; him in whom dwells the "fulness of the Godhead," (Col. ii. 9,) "the Alpha and Omega, the beginning and the ending, the first and the last, the Almighty," (Rev. i. 8, 13;) him who is therefore justly styled, *Immanuel,* God *with us.* Isa. vii. 14. Surely, with the deepest reverence we should welcome the advent of a Saviour who is Christ the Lord, "the only begotten of the Father, the brightness of the Father's glory, and the express image of his person," (Heb. i. 3;) and with the liveliest confidence we should hail his coming. For we behold in him our God. *He* is engaged for our salvation, by whom the worlds were made and are governed. In the person of Christ God is with us. Shall not all things work together for our good?

Behold your God.

Behold him *incarnate,* in a state of humiliation and suffering.

Yes, my brethren, the same holy prophets, who, in such sublime strains, set forth the transcendant glory, and the divine power of the Messiah, represent him also in a state of humiliation, clothed with our infirmities and bearing our sorrows.

"A virgin shall conceive and bear a son, and shall call his name Immanuel." In that body which was prepared for the Son of God, "he was to have no form nor comeliness, and no beauty that we should desire him." "His visage was to be marred more than any man, and his form more than the sons of men." "He was to be despised and rejected of men; a man of sorrows, and acquainted with grief." "He gave his back to the smiters, and his cheeks to them that plucked off the hair, not to hide his face from shame and spitting." "The sword of Jehovah" was to "awake against the shepherd, against the man that was his fellow." He was to "tread the wine-press alone, and of the people there was to be none with him." "He was to pour out his soul unto death, to make his grave with the wicked, and to be cut off out of the land of the living. For the transgression of my people was he to be stricken." (Isaiah and Zechariah.) Thus e[illegible]icit are the prophets in declaring the incarn[illegible]n and humiliation of the Son of God. It was not, then, only a Messiah clothed with divine majesty and power, marching on to glory and dominion, that the people of Israel were called to behold. Humiliation and suffering were to be the preludes of his triumphs, the cross was to be the trophy of victory; and the hour of humiliation, when he sunk under the arm of the great adversary, was to be the hour when he despoiled this mighty one of his sting, and rose the conqueror of death and the grave.

Behold, then, Christians, a suffering Saviour indeed, but your God. In Jesus Christ the divine and human natures are incomprehensibly united; and exalted are the benefits which result from this ineffable union. For as God, Jesus Christ is mighty to save; and as man, he is "touched with a feeling of our infirmities." Heb. iv. 15. As man, he suffers in that nature which offended, and which is subjected to punishment; and as God, he gives to those sufferings the value of an infinite and all-sufficient atonement. As man, he became, in all respects, "like as we are, though without sin;" and, as God, his divine power is pledged for the fulfilment of his promises of pardon, of grace, and of salvation. "Great, indeed, is the mystery of godliness—God manifest in the flesh." 1 Tim. iii. 16. Well might the news that proclaimed his advent be styled good tidings of great joy; and well might the prophet, to whose enraptured vision the blessings of his advent were unfolded, call on the messenger that was to proclaim these glad tidings, to "get up into the high mountain, and to lift up his voice with strength," that the message of salvation might be heard by all people.

Behold him in all those exalted *offices* which he sustains towards you.

Behold him, portrayed by the prophets that announced his advent as the heavenly instructer; anointed to preach good tidings to the meek, to bind up the broken-hearted, and to comfort them that mourn; as the Day-spring from on high, giving light to them that sit in darkness and the shadow of death, and guiding our feet in the way of peace." Isa. lxi. 1; Luke i. 78, 79.

Behold him, the great High Priest and Intercesssor, who, after he "was wounded for our transgressions, and bruised for our iniquities," "ascended up on high, leading captivity captive, and giving gifts to men," (Psa. lxviii. 18;) opening that "fountain for sin and uncleanness," (Zech. xiii. 1,) in which the guilty sons of men may "wash and be clean."

Behold him, as the Almighty King and Captain of your salvation, "whose throne is for ever and ever; the sceptre of whose kingdom is a right sceptre," (Heb. i. 8;) of "the increase of whose government there shall be no end," (Isa. ix. 7;) "in whose days Judah shall be saved, and Israel dwell safely," (Jer. xxiii. 6;) and in whose almighty name "the Gentiles shall trust." Matt. xii. 21; Rom. xv. 12.

Behold him as the Almighty Judge, who is to come clothed with the fierceness of the "lion of the tribe of Judah," to "purify, as a refiner's fire, the sons of Levi; thoroughly to purge his floor, to gather his wheat into the garner, but to burn up the chaff with unquenchable fire."

Behold him in all these glorious offices, enlightening you with celestial wisdom, blotting out your transgressions, ruling you in righteousness, subduing your enemies; and, finally, bringing his "reward with him, to render to every man according as his work shall be." Rev. xxii. 12. How profound the submission, how deep the reverence, and how lively the gratitude, with which you should hail the advent of him who, as your God, is to redeem you from all your enemies, and to visit you with an everlasting salvation.—*Bishop Hobart.*

### CONVERSION.

Many people are strangely bewildered in their sentiments concerning religion, supposing that faith, regeneration or new birth, and conversion, are all one and the same thing. To set them right in these matters I will describe what conversion is, in so plain a manner, that no one can be at a loss to apprehend the meaning of the term. Conversion is turning from error of every sort and embracing the truth. The conversion of a Heathen, and the conversion of a Jew, and the conversion of a Christian, are all different from each other. In the conversion of a Heathen, he is to turn from the object of his belief, and renounce the worship of false gods; he is to believe in and worship the true God, the creator of heaven and earth; and to own Jesus Christ to be the Saviour of the world, and to regulate his life by the laws of Christ. In the conversion of a Jew, who believes in the one true God, he is not required to renounce his belief in God; but to discontinue the observance of the institutions of Moses, to obey the laws of Christ, and to acknowledge him to be the true Messiah pointed out by the Jewish prophets. In the conversion of a Christian, he is not required to renounce his faith in God and Jesus Christ; but he is to *turn* or be *converted* from his transgressions of the laws of Christ, and to expect pardon by the propitiation and intercession of the Son of God. In this view of the subject a man may be converted a thousand times, even as often as he turns from the practice of falsehood to the practice of the truth; as our blessed Saviour said to Peter, who was already a disciple, "When thou art converted strengthen thy brethren."

Thus every one who is willing to see the truth, must perceive how different conversion is from regeneration and faith. We are born but once into the kingdom of this world; we are born but once into the kingdom of Christ, which is not of this world. It is no uncommon thing to hear men exhorting others, in the most vehement manner, to turn and come to Christ, and yet never inform them how they must come; repeating the exhortation an hundred times, and to persons too who have actually put on Christ by being baptized. Coming to Christ, according to the true tenor and spirit of the Gospel, is to believe what he has told us, and to do what he has commanded. But instead of this plain information, they describe conversion in a manner which is entirely unintelligible. They tell us that by conversion they mean faith; and that antecedent to faith we must go under a *law work,* (as they call it,) in other words, we must be heartily sorry for all our sins, and sincerely repent of all our iniquities; and then a ray of divine light will shine into the soul, producing faith and a comfortable frame of mind. Thus they put the cause for the effect; for how a man can be heartily sorry for his transgressing the laws of Christ before he believes that Jesus Christ is the true Messiah, is a matter which pla[illegible]onest men can never understand.

But to elucidate the subject they will tell us that we must have recourse to St. Paul's conversion. Let us then compare this modern description of conversion with St. Paul's, and see how they will agree. In the modern conversion the light shines *into the soul;* in St. Paul's account it shone *round about him.* In the modern way of conversion, this *inward light* is to teach the man what he is to believe; in St. Paul's account, although Christ was present, he did not send a ray of light into his soul to instruct him in his duty; but ordered him to go to a minister of the Gospel and he would tell him what he should do. In the modern way, we are told, that there is a *secret whisper* which teaches the man; in St. Paul's account there is an *external voice,* that said to him, "Saul, Saul, why persecutest thou me?" And Saul said, Who art thou, Lord? For it seems he had no thought that it was Jesus who spake to him. And Jesus answered, "I am Jesus of Nazareth whom thou persecutest." Then St. Paul said, "What wilt thou have me to do, Lord?" Christ commanded him to go into Damascus, to a disciple, a minister of the Gospel, and he would tell him what he should do. And what did Ananias tell him to do? He said unto him, "Why tarriest thou? Arise, and be baptized to wash away thy sins, calling on the name of the Lord." Thus, you perceive, St. Paul's account of his conversion is, that he was converted by *external evidence.* And if we believe that this account of his conversion was given by inspiration from heaven, it is as good evidence to us, to convert us from the errors of our ways, as it was to convert St. Paul. I wish to know why people are unwilling to be saved according to the method pointed out by Jesus Christ to the great apostle of the Gentiles?

Can any man suppose that infinite Wisdom could possibly be mistaken in pointing out to us what we must do, after we are redeemed, to enjoy the benefits of redemption? Can any man be so bewildered as to imagine that infinite Love could direct us to do any thing but what is for our eternal advantage? If not, then let us take the rule of God's sacred word for the standard of our conduct, and be no longer governed by the inventions of men. What Christ has done is one thing; and what he requires us to do is another. Christ has redeemed us; for it was as impossible for us to redeem ourselves, as to create a world. But Christ hath not undertaken to believe for us, nor to repent for us, nor to receive the sacraments for us, nor to attend public worship for us, nor any other institution of the Gospel. We must comply with all the institutions of the Gospel, with a firm persuasion that Christ will bless the means which he requires us to use to the saving of our souls; and as our faith is, so it will be done unto us.

Here it will be objected, "That Christ has done all; we have nothing to do." It is true that Christ has done all in the affair of redemption; but redemption is not eternal salvation. He completely fulfilled the law which was given to Adam in his state of innocence. He suffered the penalty annexed to the transgression of that law. God accepted his atonement, and all the demands of the covenant given to Adam were cancelled. When this was done, Christ gave another law, called the law of faith, or covenant of grace, different from that given to Adam in his state of innocence, and calculated exactly for such beings as we were after the first sin. Christ has purchased, and gives to mankind all the assistance requisite to enable us to obey this law, "For he is the light that lighteth every man who cometh into the world." It is as necessary we should have the Spirit of God to support the spiritual life, as it is that we should have the air to support the animal life. The Gospel dispensation is calculated for sinners, teaching us how God can be reconciled to them by the propitiation and intercession of his blessed Son. The observing of the laws which Christ has given to his Church, will form the soul into a heavenly temper, and fit and prepare us to enjoy the happiness of the angelic world. And then, in the last great and tremendous day, at the tribunal when heaven and earth will all be present; Christ, in the right of his own merits, will justify all those who are qualified to enjoy a blessed immortality; and will give them such a degree of happiness as their Gospel obedience has fitted them to enjoy.—*Rev. Dr Leaming.*

From the London Christian Observer.

### ON THE USE OF PORTABLE CHALICES AND PATENS.

I have frequently observed advertised in the newspapers, in the lists of the Birmingham and Sheffield manufacturers, portable Chalices and Patens for the use of clergymen; and the same articles are to be seen in the windows of several of the silversmiths in London. I would not lay much stress upon matters not of serious moment; but as some clerical friends in my neighborhood have discussed the question whether it is proper, especially in the present circumstances of the Church, for clergymen to carry about a pocket communion apparatus for the administration of the Lord's supper to the sick in private houses, I would briefly mention the grounds upon which I think it better not. The practice tends to no good object; and may engender ideas of superstition. The Popish priest keeps the host ready stored up for use, having been first consecrated upon a sacrificial altar; but the Protestant clergy have been accustomed to use such decent apparatus as they found in the sick man's dwelling: and our rubric, to prevent superstition, directs that the remainder of the elements used at church shall be eaten, and not preserved. It is often difficult to get the communicant to divest his mind of there being a sort of mysterious charm in the hallowed rite; and to arrive at a spiritual and Protestant understanding of the nature and object of the holy communion; and this difficulty may be increased by special vessels being brought to his house for the occasion. The portion of the rubric for the communion of the sick, which mentions the preparation, is not very clearly expressed; but the words, "having a convenient place in the sick man's house, with all things necessary so prepared that the curate may reverently minister," seem to imply that the sick man, and those who are to communicate with him, are to have the preparations in readiness for the curate, and not that the curate is to bring the implements of preparation with him.

It is only of late years that a portable apparatus would have been tolerated, for when the popular alarms respecting Popery were more vivid than at present, it would have caused great scandal: and even now there are many persons who would not communicate if a clergyman came to their house thus equipped, lest they should seem to countenance Popish superstition. It is befitting that in a church there should be vessels for the administration of the Lord's supper; and it would imply gross irreverence to devote them to any other use; but there is no peculiar sacredness in them, as the Romanists fondly dream: the benefits to be received are spiritual: they depend upon the faith of the partaker, according to the ordinance of God, and not either upon the worthiness of the administrator, or upon consecrated vessels; and the poorest man who can furnish only a few spoonfuls of wine in a cup, may justly feel that he has complied with the rubric, and requires from his minister only spiritual services, not a costly gold or silver apparatus. Why should not a clergyman carry in his pocket a portable font as much as a sacramental cup? If he wishes to spare a poor man the expense or trouble of procuring a little wine, let him give him some in the least ostentatious manner, and use it in any fitting vessel which is offered to him for the purpose. The sacraments are not the less valued for being regarded with the simplicity of scriptural and Protestant principles, without any attempt to create reverence by adventitious adjuncts. The pious sick man can show forth his Lord's death with the homely vessels which his cottage affords; and if he tendered what was necessary, a clergyman would not be justified, either legally or morally, in excommunicating him because he objected to the portable apparatus.

Put the case as follows. Suppose a sick parishioner should say that he had a Protestant scruple of conscience as to the portable Chalice and Paten being used at his bed-side. Would the clergyman explain to him that his scruple was superstitious; for that the apparatus is of no consequence, provided it be decent—whether a gourd in Africa, or a golden cup in a cathedral? The sick man might reply, why then not use the simple apparatus which I have furnished? Why employ vessels which, from association, convey to my mind superstitious notions of pretended sanctity? Or would the clergyman take the opposite view, reasoning after the exaggerating manner of Archbishop Laud, upon the duty of hallowing the utensils of divine worship? This would only make the matter worse; and in any case, he could not properly persist in using his portable apparatus, if he found either that it gave offence to one person, or encouraged superstitious notions in another. Why, then, run either of these risks? It may delight some poor ignorant formalists to be able to say that the clergyman gave them the sacrament at their homes from beautiful silver vessels, to which they attach some mysterious virtue: but the pious, well-instructed parishioner, who "discerns the Lord's body," will find no edification in such extraneous ceremonials.

From the Protestant Episcopalian.

### BE AT CHURCH IN SEASON.

The following forcible remarks, on being late in entering the church, are from that excellent paper "The Church," published at Coburg, U. C.

The habit of entering church late inflicts a double disadvantage; upon those who practise it, and upon those, if we may so speak, upon whom it is practised. It is detrimental to themselves, as depriving them of a considerable portion of a service, which, unless the whole be joined in, is strikingly incomplete and imperfect. Besides, it is always proper that public religious service should, if possible, be preceded by some few moments of private meditation; an advantage which, in the case of late attendants, is unhappily lost. But the deprivation is much more serious, if it include not merely the introductory sentences, so calculated to startle or to soothe, but that act of worship is complete,—the general confession of our sins, supplied by our Church in terms so incomparably pathetic and beautiful. An acknowledgment of transgressions ought surely to precede the supplication for their pardon; and both should be done, before the poor unworthy petitioner should feel emboldened to an offering of praise. To be deprived then, or rather to deprive one's self of the opportunity of uniting in these essential portions of public worship is a misfortune which it can need no admonition of ours to induce our fellow Christians to avoid.

But this is only half the evil:—the interruption to more punctual worshippers is another unhappy and much to be deplored consequence of the practice of late attendance at church. To them it produces a discomfort of feeling, a confusion of thought, and an interruption of the enjoyment of communion with heaven, which, we feel well assured, no Christian would wantonly inflict upon his brother. And if the feelings of those who *minister* in the sanctuary, who, as ambassadors of a condescending Lord, speak forth these prayers and praises on behalf of fellow-sinners; if *their* feelings on this subject may be told, then would we, from mournful experience, add how intensely distressful to them is the interruption occasioned by the late attendance to the house of God.

We have spoken only, in these remarks, of discomfort and disadvantage to worshippers themselves from this unhappy practice: we ought to ask is it no offence, no evidence of carelessness, no mark of irreverence towards the holy Being who is the object of this public worship?

We are aware that many plausible excuses in extenuation of the offence, for offence we must call it, are made:—that, for example, the distance is great, or the standards of time are variable, or household impediments exist to the exercise of becoming punctuality. As for deceptions which may be created by the variableness of clocks and watches, that at least cannot be advanced as an excuse for late attendance by those who are within hearing of the regular summons of the bell! So that we have too much reason to infer that to the want of a becoming exertion, perhaps of becoming earnestness in regard to the duty itself,—is the lamented habit mainly attributable. It is too much the custom to think that indulgence in the sluggard's spirit on the morning of the Sabbath day is not only justifiable, but seems to be specifically included in the provision for a general rest. The Sabbath is designed as a day of repose from the perplexing business of life, none deny; but as it is also a day set apart for God's public worship, any repose thus divinely allowed to us must not be suffered to interfere with that obvious and admitted duty.

We might go on to ask why the *people* cannot, on this day, be as punctual, for example, as their *minister?* What impediments to regularity are there which would not apply equally to both; for although it may be said that to the latter this is the special business of the day, we may ask, is it not of the former also? Is not the duty to the one as especially enjoined, and as important as to the other? This were a view of the case, which, if justly reasoned and acted upon, would soon obviate the necessity of any further complaint upon this subject; more especially, if in such an estimate of this duty there be included but a little spark of the love of the sanctuary by which the breast of the Psalmist was actuated:—"How amiable are thy tabernacles, O Lord of Hosts! My soul longeth, yea even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God."

From the London Christian Observer.

### DEAN SWIFT'S WILL.

Among the documents in the Prerogative Office in Dublin, is preserved the last will and testament of Dean Swift (dated May 3, 1740,) written upon vellum with his own hand. The following sarcastic extract from it is curious, as showing the opinion of this remarkable man a century since as to thé tendency which ecclesiastical affairs were even then taking in Ireland. The Dean did not discern that such a man as himself brought more disgrace upon his order than the bright example of a thousand pious, zealous, exemplary clergymen could efface; but he was shrewd in estimating the course of events, and I do not think he was mistaken in conjecturing that should the Protestant Episcopal national Church in Ireland be subverted, the time may not be distant when "Christianity under any shape" will not be tolerated. The annals of the French revolution threw a blaze of lurid light on this subject.

"Item, whereas, I purchased the inheritance of the tithes of the parish of Effernock, near Trim, in the county of Meath, for £260 sterling: I bequeath the said tithes to the vicars of Laracor, for the time being, that is to say, *so long as the present Episcopal religion shall continue to be the national established faith and profession in this kingdom: but whenever any other form of Christian religion shall become the established faith in this kingdom,* I leave the said tithes of Effernock to be bestowed, as the profits come in, to the poor of the said parish of Laracor, by a weekly proportion, and by such other officers as may then have the power of distributing charities to the poor of the said parish, *while Christianity under any shape shall be tolerated among us, still excepting professed Jews, Atheists, and Infidels.*"

### WANT OF FAITH.

As a want of faith is thus fatal to all goodness; so is it a deficiency far more frequent among men than a careless observer would imagine. I do not mean that many are to be found so fearfully abandoned to themselves and to Satan as to maintain, either with their mouths or in their hearts, that there is no God. I do not mean that in a Christian land, and among those, who from their childhood, have been surrounded with the evidences of the truth, and with the association and example of all which is good, or great, or holy, the number is considerable of those who expressly deny the Lord who bought them. But this I do mean, and this is unhappily proved true both by reason and experience, that there is a great difference between disbelieving what is related in Scripture concerning God and his Son, and actually and habitually believing it; and that many a man has no genuine faith who never in his life either denied or doubted the Gospel. Believing, it should be recollected, is an act of the mind consequent to attention. We cannot believe that which is not present to our thoughts; we cannot have an habitual faith in God, without habitually retaining his image in our minds as the object of our love and reverence. And when we consider how many men there are who, to all outward appearance, never think of God or his Son at all; and how many more who endeavor to get rid of religious thoughts, whenever they arise, as unnecessary, untimely, and troublesome; we must allow I think, that a want of faith is at the bottom of the wicked lives of many professing Christians; that some who, when the Gospel is named to them, are very far from doubting its truth, are yet during the greatest part of their lives, to all practical purposes, unbelievers; while others, who, from time to time, may perhaps believe and tremble, are anxious to make still less the little faith which yet lingers in their bosoms.

*Bishop Heber.*

### A WORD IN SEASON.

How often has *a word spoken in season* turned the course of conversation, when it has been running into profaneness and impurity? How oft has one short remark led on a discourse, wherein some great truth has been happily cleared, some giant objection removed, some favorite vice exposed, and its opposite virtue established, and the hearts of the company surprised into a love of virtue, enlightened, warmed, and made better and happier all their days!

One good word or motion in apt time and place hath been known to grow up into a public benefit or a wide-extended charity; and a man of little or no note has laid a foundation of happiness to millions of his fellow-creatures by the mere breath of his mouth.

In short, a question asked, a proof demanded, a steadfast countenance, an expressive silence, a truth explained, an instance applied, and a motion made *in due season,* hath availed to silence the scorner, to confound the skeptic, to abash the profane, to dash a wicked greatness, to convict a triumphant calumny, to recover the stray, and to bring a blessing upon mankind.—*Fletcher.*

FORREST AND MULLIGAN'S COLLEGIATE SCHOOL, 115 Franklin street, will be re-opened after the vacation, on Monday, September 3d.

The following gentlemen are engaged as instructers in the different departments:—

Professor Mulligan, Latin and Greek languages.
" J. Guillet, French Language and Literature.
" R. Garbaya, Spanish Language.
" Adrain, LL. D. Geometry and Nat. Philosophy.
J. F. Macully, Arithmetic, Algebra, Mensuration, &c.
Wm. Forrest, Mathematics, Geography, History &c.
John Sandels, Latin and Greek.
R. J. Harvey, A. M., Elocution.
Goold Brown, A. M., English Grammar
James McElligott, Rhetoric.
William Jones, Writing.
John W. Mastin, Drawing.
William Edwards, Book-keeping.
E. W. Morse, Mental Arithmetic, Geography &c. in the Preparatory Department.

Circulars containing terms, and a farther account of the school, can be obtained at the book-store of Mr. R. Carter, corner of Canal and Mercer streets. sep1.

LADIES BOARDING AND DAY SCHOOL, (93 Nineteenth street, between Eighth and Ninth Avenues.) Mrs. Green's School will reopen for the reception of pupils the first Monday in September. In returning acknowledgments to the kind friends and patrons of her establishment, Mrs. Green takes leave to inform them she has made arrangements for a limited number of boarders, (not to exceed eight) her desire being to have them under her own immediate superintendence, and by unremitting attention to their morals and manners, as well as their comfort and health, to secure the approbation of those parents who may entrust her with a responsibility so important. For particulars as to the course of studies, terms &c., application to be made at the establishment from seven to nine in the forenoon, and four to six in the afternoon. The term for dancing will commence about the middle of October, the evenings of attendance and time shall be specified previously.

REFERENCES.

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